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ORIGINAL AQUATINT
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B. Franklin *Gill.*
Pennsylv^a

Benjamin Franklin

as a

Free Mason

COMPILED AT THE REQUEST OF

THE RIGHT WORSHIPFUL GRAND MASTER OF
PENNSYLVANIA, AND READ AT THE BI-CENTE-
NARY OF THE BIRTH OF BENJAMIN FRANKLIN
BEFORE THE RIGHT WORSHIPFUL GRAND LODGE
OF PENNSYLVANIA, FREE AND ACCEPTED MASONS,
MARCH SEVENTH, NINETEEN HUNDRED AND SIX

BY

JULIUS FRIEDRICH SACHSE, Litt.D.

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Pennsylvania-German Society—American Historical Association—Inter-
national Congress of Orientalists—American Library Association
—Pennsylvania Library Association—Etc., Etc.

PHILADELPHIA

1906

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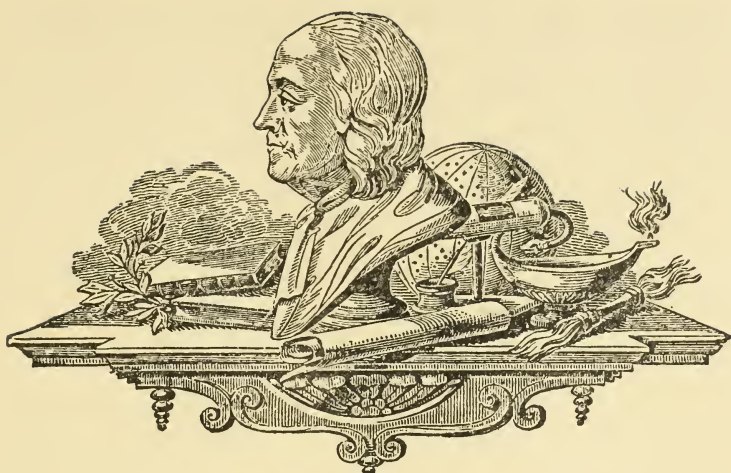
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FOREWORD.

The following sketch of BENJAMIN FRANKLIN'S Masonic career was compiled at the request of the Right Worshipful Grand Master of Masons in Pennsylvania, Mr. GEORGE W. KENDRICK, JR., an abstract of which was read at the Quarterly Communication of the Grand Lodge held in the Masonic Temple, Philadelphia, Wednesday, March 6, A. D. 1905, A. L. 5906. This meeting was virtually the beginning of the great Bi-centenary Celebration of the Birth of BENJAMIN FRANKLIN, held in Philadelphia, the city of his adoption, to defray the expenses of which the State of Pennsylvania made a liberal appropriation.

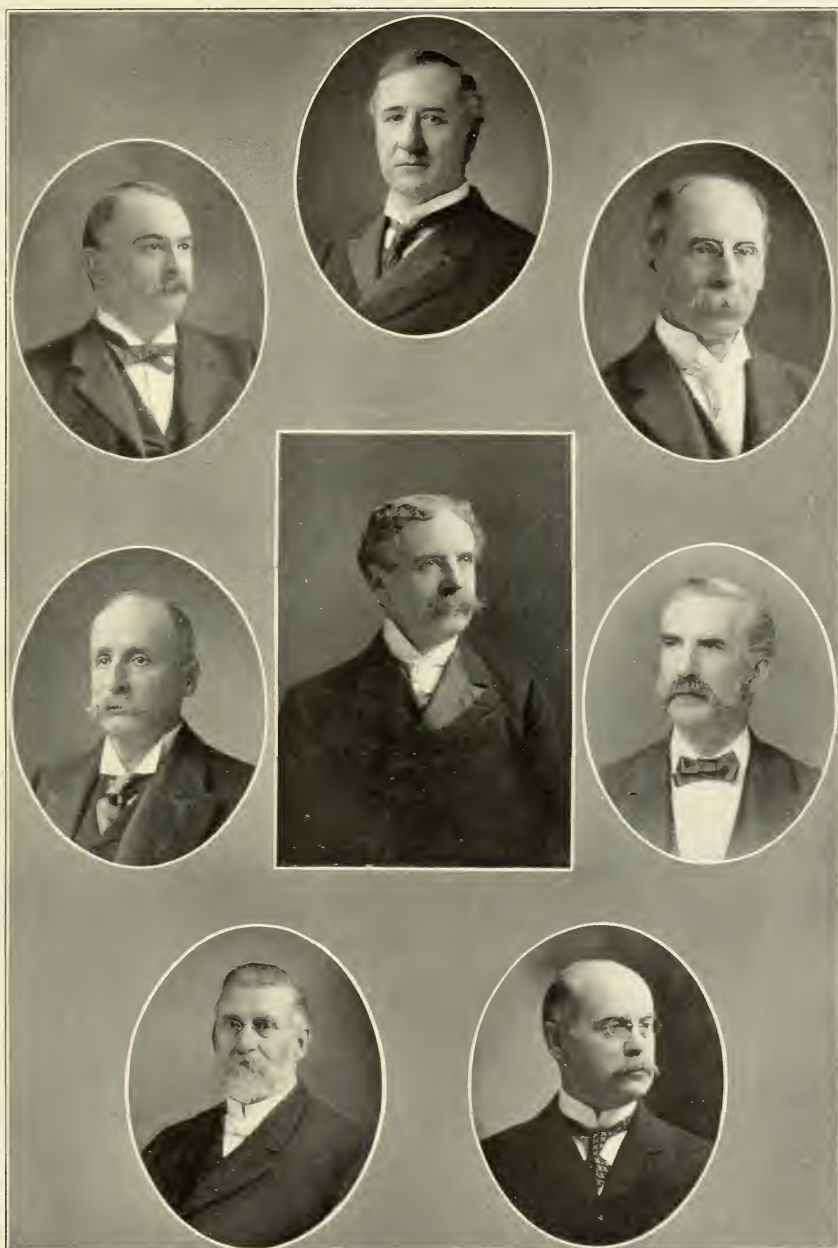
This Bi-centenary, primarily projected by the American Philosophical Society, was quickly approved of by such other organizations of which FRANKLIN was either the actual founder, or else was a lead-

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ing spirit at their inception. The most prominent by far of these organizations that participated and helped to make the celebration a grand success, by joining hands with the American Philosophical Society, was the R. W. Grand Lodge of Pennsylvania, Free and Accepted Masons.

At the exercises at the Quarterly Communication in March, an introductory was delivered by the R. W. Grand Master, Mr. GEORGE W. KENDRICK, Jr., a paper was presented by Past Grand Master TENNIS on "Franklin—The Lesson his Life Teaches," one by Past Master BRO. EDGAR F. SMITH on "Franklin and the University of Pennsylvania," and one by the present writer on "Franklin as a Freemason"—all of which are printed in full in the "Memorial Volume" issued by the Grand Lodge of Pennsylvania, under the auspices of a committee consisting of the R. W. Grand Master, Past Master BRO. JAMES M. LAMBERTON and the present writer.

In addition to these exercises in the Grand Lodge, an exhibition of Frankliniana was opened under the supervision of the Committee on Library, in the Hall adjoining the Library. In this, they were assisted by the American Philosophical Society, the Historical Society of Pennsylvania, the City Councils and other organizations and individuals, the effort bringing together a collection of portraits, relics, and mementoes of FRANKLIN and his time, such as had never before been seen in this country at any one place or time.



THE GRAND OFFICERS AND THE COMMITTEE
ON MEMORIAL VOLUME

GEORGE B. ORLADY
R. W. DEPUTY GRAND MASTER

WILLIAM L. GORGAS
R. W. JUNIOR GRAND WARDEN

GEORGE W. GUTHRIE
R. W. SENIOR GRAND WARDEN

GEORGE W. KENDRICK, JR.
R. W. GRAND MASTER

WILLIAM A. SINN
R. W. GRAND SECRETARY

THOMAS R. PATTON
R. W. GRAND TREASURER

JULIUS F. SACHSE

JAMES M. LAMBERTON

Foreword

This exhibition was visited by thousands of our citizens and strangers, and remained open day and evening, from March 6 to April 23. Afterwards memorial services were held on April 19 by the officers of the R. W. Grand Lodge of Pennsylvania, at the Tomb of FRANKLIN, in the venerable church yard of Christ Church at Fifth and Arch Streets, Philadelphia.

In compiling this sketch of FRANKLIN'S Masonic career every effort has been made to verify each and every statement by documentary evidence, the authority being given in every case in the appended footnote.

Strange as it may appear, not a single one of the great orators who spoke during the late celebration made, the least mention of BENJAMIN FRANKLIN as a Freemason, yet during almost sixty years of his eventful life and career, FRANKLIN was an active Freemason. Then again it was in the old Philadelphia Lodge of St. John, where he received the first honors of his life, learned his first lessons in parliamentary law and usage, and gained his first experience and training as a presiding officer—lessons and experience which he in after years put to such good and noble use and purpose in the service of his country.

All of these facts, so far as FRANKLIN'S Masonic career is concerned, fail to appear in any of the

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great eulogies delivered, or volumes printed during this notable celebration.

In conclusion, the present writer will say that he has spared neither time, labor nor expense to make this record exhaustive and complete, and he trusts that in future biographies and volumes of “Works” of this illustrious American philosopher, diplomat, scientist and printer, his Masonic career may receive the proper attention which it deserves.

JULIUS F. SACHSE.

PHILADELPHIA, March, 1906.



CORINTHIAN HALL, MASONIC TEMPLE, PHILADELPHIA.
(Looking East.)

FRANKLIN AS A FREEMASON

To write the history of FRANKLIN as a Freemason is virtually to chronicle the early Masonic history of America. The published records of the Craft in his newspaper supplant the early minutes, long since lost or destroyed. His connection with St. John's Lodge gives us an insight into the financial affairs of early Freemasonry, as found upon the yellowing pages of "Liber B." His services as Grand Master and later as Provincial Grand Master are all so closely interwoven with the early Masonic history of this Jurisdiction, that it would be impossible to compile one without the other.

A great difficulty, however, here confronts us, notwithstanding the prominence of FRANKLIN in Pennsylvania Freemasonry; strange as it appears, he does not mention a word of his Masonic connections or career in his Autobiography, or in any of his correspondence, with but two exceptions, so far as known. This omission is the more remarkable when we look at his Masonic career while in France during the later years of his life. There, his activity and intimacy with the Brethren was intimate and close, both personal and official, FRANKLIN taking an active part in their proceedings, even advancing to the so-called higher degrees. FRANKLIN carefully retained all of his French

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Lodge notices and correspondence, while of his American and English career not a scrap can be found, except what is noted upon these pages.

This paper is presented as a contribution to the Masonic celebration of the Bi-centenary of Brother FRANKLIN'S birth by the R. W. Grand Lodge of Pennsylvania at the Quarterly Communication held at Philadelphia, March 7, 1906. Before proceeding further, the writer wishes to say that every effort has been made to make this paper exhaustive, and that all statements set forth therein, so far as possible, have been verified by documentary evidence.

The Masonic career of BENJAMIN FRANKLIN extends over a period of almost sixty years, during which time he was accorded the highest Masonic honors at home and abroad.

1705-6, January 6, O. S., born at Boston, Massachusetts. (N. S. January 17, 1706.)

1730-1, February, initiated in St. John's Lodge, Philadelphia.¹

1732, June, drafted a set of By-Laws for St. John's Lodge.²

1732, June 24, elected Junior Grand Warden.³

1734, June 24, elected Grand Master of Pennsylvania.⁴

¹ "Liber B" in Collection of The Historical Society of Pennsylvania. See "An Account of St. John's Lodge, Philadelphia, and its 'Liber B,'" p. post.

² Proceedings of the Grand Lodge of Pennsylvania, 1885, pp. 37-39.

³ Pennsylvania Gazette, No. 187, June 26, 1732.

⁴ " " " No. 290, June 27, 1734.

Franklin as a Freemason

- 1734, August, advertised his "Mason Book," a reprint of Anderson's "Constitutions of the Free-Masons," the first Masonic Book printed in America.⁵
- 1734-5, the State House (Independence Hall) built during FRANKLIN's administration as Grand Master. According to the old Masonic and family traditions, the corner stone was laid by him and the Brethren of St. John's Lodge.⁶
- 1735-8, served as Secretary of St. John's Lodge.⁷
- 1738, April 13, FRANKLIN, in a letter to his mother, wrote: "Freemasons have no principles or practices that are inconsistent with religion and good manners."⁸
- 1743, May 25, visited First (St. John's) Lodge, Boston.⁹
- 1749, June 10, appointed Provincial Grand Master by THOMAS OXNARD, of Boston.¹⁰
- 1749, August 29, Tun Tavern Lodge petitioned Provincial Grand Master FRANKLIN for a "Deputation under his sanction."¹¹

⁵ Pennsylvania Gazette, No. 284, May 9 to May 16, 1734.

Copy of the book is in Historical Society of Pennsylvania and in Masonic Temple Library, Philadelphia.

⁶ Votes of the Assembly; Etting's "History of Independence Hall"; also date on water spouts of the Hall.

⁷ "Liber B," 1731-1738.

⁸ Original draft in Franklin's handwriting in his Common-place Book in Collection of Historical Society of Pennsylvania.

⁹ Records of First Lodge (St. John's), Boston, Mass., Proceedings of Grand Lodge of Massachusetts, 1733-1792, p. 390.

¹⁰ Proceedings of Grand Lodge of Pennsylvania, 1882, p. 157.

¹¹ MS. Minutes of the Tun Tavern Lodge.

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- 1750, March 13, deposed as Provincial Grand Master and immediately appointed Deputy Grand Master by WILLIAM ALLEN, Provincial Grand Master.¹²
- 1752, March 12, appointed on Committee for building "the Freemason's Lodge," in Philadelphia.¹³
- 1752, October 25, visited the Tun Tavern Lodge.¹⁴
- 1754, October 11, present at Quarterly Communication of Grand Lodge of Massachusetts, held in Concert Hall, Boston.¹⁵
- 1755, June 24, took a prominent part in the Grand Anniversary and Dedication of the "Freemason's Lodge" in Philadelphia, the first Masonic building in America.¹⁶
- 1760, Provincial Grand Master of Philadelphia.¹⁷
- 1760, November 17, present at Grand Lodge of England, held at Crown & Anchor, London. Entered upon the minutes as "Provincial Grand Master."¹⁸
- 1762, addressed as Grand Master of Pennsylvania.¹⁹
-

¹² Proceedings of Grand Lodge of Pennsylvania, 1882, p. 157.

¹³ Original MS. in Masonic Temple Library, Philadelphia.

¹⁴ MS. Minutes of the Tun Tavern Lodge.

¹⁵ Proceedings of Grand Lodge of Massachusetts, 1733-1792, p. 34, and 1871, p. 361.

¹⁶ Pennsylvania Gazette, No. 1384, July 3, 1755; also "A Sermon preached in Christ Church," Philadelphia, 1755, in Collection of Historical Society of Pennsylvania.

¹⁷ Noorthouck's "Constitutions," p. 276—edition of 1784, London.

¹⁸ Minute Book of Grand Lodge of England.

¹⁹ Letters to Franklin from Bro. Valentz in Collection of American Philosophical Society.

Franklin as a Freemason

- 1776, affiliated with Masonic Lodges in France.²⁰
- 1777, elected member of Loge des IX Soeurs (Nine Sisters or Muses).
- 1778, February 7, assisted at the initiation of VOLTAIRE in the Lodge of the Nine Sisters.²¹
- 1778, November 28, officiated at the "Lodge of Sorrow" or Masonic funeral services of VOLTAIRE.²²
- 1782, elected Venerable (W. M.) of Loge des IX Soeurs, Grand Orient de Paris.²³
- 1782, July 7, member R. L. De Saint Jean de Jerusalem.²⁴
- 1785, April 24, elected Venerable d'Honneur of R. L. De Saint Jean de Jerusalem.²⁵
- 1785, elected honorary member of Loge des Bone Amis (Good Friends), Rouen, France.²⁶
- 1786, December 27, in the dedication of a sermon delivered at the request of the R. W. Grand Lodge of Pennsylvania, by Rev. JOSEPH PILMORE in St. Paul's Church, Philadelphia, FRANKLIN is referred to as "an illustrious Brother whose distinguished merit among

²⁰ Documents in Collection of American Philosophical Society.

²¹ Kloss' "History of Freemasonry in France."

²² MS. in Collection of American Philosophical Society. See also Medal struck in honor of the occasion, in Masonic Temple Library, Philadelphia.

²³ Documents in Collection of American Philosophical Society.

²⁴ Ibid.

²⁵ Ibid.

²⁶ Documents in Collection of University of Pennsylvania.

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Masons entitles him to their highest veneration.'²⁷

- 1790, April 17, BENJAMIN FRANKLIN passed to the Grand Lodge above.
- 1906, April 19, memorial services at his grave in Christ Church yard, S. E. corner Fifth and Arch Sts., Philadelphia, by the officers of the R. W. Grand Lodge of Pennsylvania, the occasion being the two hundredth anniversary of the Birth of Brother BENJAMIN FRANKLIN.

BENJAMIN FRANKLIN, as a young man of 24 years, months before he had ever passed the tiled portals of any Masonic Lodge, unwittingly rendered a service to the Grand Lodge of Pennsylvania and Pennsylvania Freemasons in general, greater in fact than any other person connected with our history. Reference is here made to the now well known opening paragraph of his notice of Freemasonry published in his newspaper, the Pennsylvania Gazette, No. 108, for December 5 to December 8, 1730, in which he tells us "That there are several Lodges of Free-masons erected in this province."

As there are several Lodges of FREE-MASONS erected in this Province, and People have lately been much amused with Conjectures concerning them; we think the following Account of Free-Masonry from London, will not be unacceptable to our Readers

FAC-SIMILE FROM THE PENNSYLVANIA GAZETTE, No. 108, DECEMBER 3
TO DECEMBER 8, 1730.

²⁷ Copy of the book is in Collection of Historical Society of Pennsylvania and in Masonic Temple Library, Philadelphia.

Franklin as a Freemason

The subject of Freemasonry had evidently interested FRANKLIN long before this time. While in London, 1725-6, the young printer had undoubtedly learned something about the Craft, the membership of which was then almost exclusively confined to the nobility and gentry, and which was attracting more or less attention in the public prints. The knowledge thus obtained, whether orally or from the publications of the day, limited and vague thought it must have been, appears to have quickened the ambitious philosophic brain of the young printer upon the subject of Freemasonry, and whetted his desire to be numbered amongst the elect; an ambition not to be realized under existing conditions, as he was then still under the lawful Masonic age and a journeyman printer, a virtual stranger in the community, and, as a mere soap-boiler's son, lacking both social and financial standing.

This applies to him during his sojourn in London, as well as in Philadelphia at this period.

Upon his return to Philadelphia, this desire became even stronger when he learned that a Lodge had either been set up here, or was contemplated by the resident Brethren. And as he evidently failed to be taken into the desired company for reasons just given, FRANKLIN organized a secret society of his own. This was in 1727, but a few months after his return to PENN's Sylvan City on the Delaware, and was patterned somewhat, as it were, on lines that FRANKLIN

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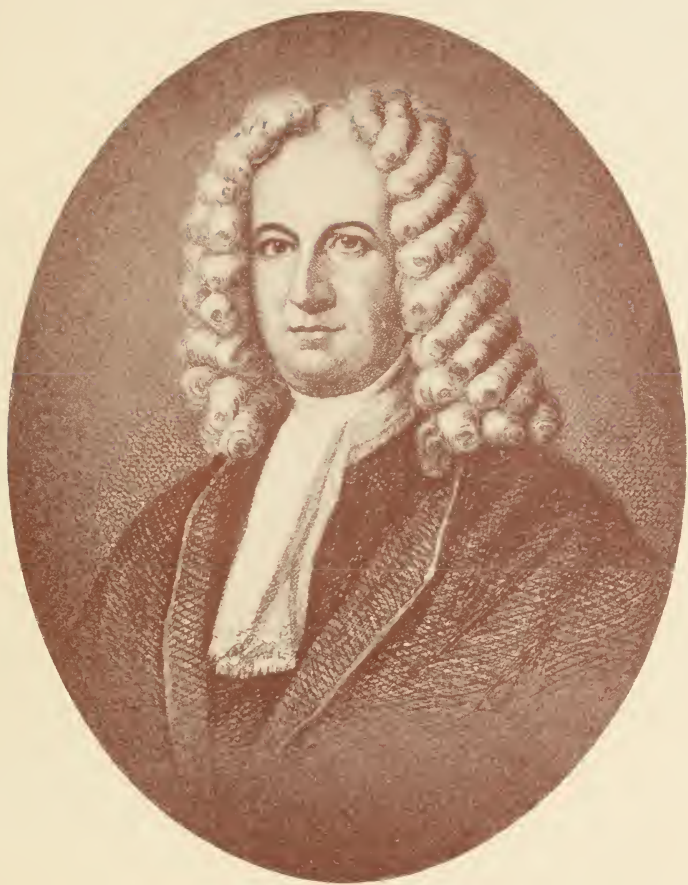
conceived were synonymical to those of Freemasonry. This movement was evidently intended to either rival or forestall the Masonic Brethren in the Province. This society he called the "Leather Apron Club,"²⁸ a name in itself suggestive of our Fraternity. What little is known of FRANKLIN's "Leather Apron Club" is gleaned from the LOGAN-PENN Correspondence; in a letter dated 1728, JAMES LOGAN intimates that this club partook somewhat of a political nature. LOGAN there speaks of the members as being the tools of Sir WILLIAM KEITH's "baseness and falsehood," saying, "They are to send thee a petition calling themselves the Leathern Apron Men, and they solicit favorable sentiments towards their master, Sir William Keith, who has raised deep contentions here."²⁹

After the name of the Club was changed in 1731, as will appear further on, the character of the Club was also revised, so as to become a purely literary one.

It is well to say here that FRANKLIN's "Leather Apron Club" should not be confounded with an organization of similar name, formed in Philadelphia a few years later, whose membership consisted exclusively of tradesmen, who had their regular tavern meetings; assuming the name of FRANKLIN's old "Leather Apron Club," they met chiefly to discuss measures before election, etc., to counteract the aristocracy of the gentlemen.

²⁸ Watson's "Annals of Philadelphia and Pennsylvania," edition of 1850, Vol. II, p 495.

²⁹ See letter in Collection of Historical Society of Pennsylvania.



James Logan

JAMES LOGAN,
WHO DENOUNCED THE MEMBERS OF THE JUNTO AS TOOLS OF GOVERNOR KEITH.

Franklin as a Freemason

WATSON, in his manuscript annals in commenting upon this Club, says: "The distance between the two ranks were formerly greater than now."³⁰

September 25, 1728, FRANKLIN formed a partnership with HUGH MEREDITH, and became a master printer and publisher of the Pennsylvania Gazette. That his interest in our ancient Craft did not wane in the meantime is shown by the fact that any notice of the Craft printed in the London journals, and coming to his notice was at once clipped and religiously re-printed in his journal. Thus we find no less than three items of Masonic news, all relating to English Lodges, between July 2 and August 13, 1730, viz.:

(From the Pennsylvania Gazette, No. 86, July 2 to July 9, 1730. Philadelphia: Printed by B. Franklin and H. Meredith.)

London, April 22. On Tuesday last (April 21, 1730) there was a quarterly Communication of the Antient Society of Free and Accepted Masons, held at the Devil Tavern within Temple Bar, where were present the most Noble, His Grace the Duke of Norfolk, Grand Master with his Grand Officers, the most Noble, his Grace the Duke of Richmond, the Right Hon. The Earl of Inchiquin, the Lord Kingston, the Lord Colerain, and many other Persons of Worth and Quality; when several Resolutions were taken for the effectual Distribution of General Charity to distressed Brethren; and several large Sums were brought in and ordered to be distributed accordingly.

³⁰ Watson's Manuscript Annals, Dreer Collection, p. 776.

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(From the Pennsylvania Gazette, No. 91, Aug. 6 to Aug. 13, 1730.)

London, May 16. . . . We hear that on Tuesday night last, at a Lodge held at the Horn Tavern in Westminster, when the Duke of Norfolk, Grand Master, Nathaniel Blackerby, Esq., Deputy Grand Master, and other Grand Officers, as also the Duke of Richmond, Master of the Lodge; Marquis of Beaumont, Lord Mordaunt, Marquis de Quesne, and several other Persons of Distinction were present; the following foreign Noblemen: Francois Louis de Gouffieri, Charles Louis, President de Montesquier; Francis, Comte de Sade; as also John Campfield, Esq.; William Cowper, of Golden Square, Esq.; and Capt. John Mercer, were admitted Members of the Antient and honorable Society of Free and Accepted Masons.

(From the Pennsylvania Gazette, No. 92, Aug. 13 to Aug. 20, 1730.)

London, June 11. On Monday last the celebrated Mr. Orator Henley was admitted a Free and Accepted Mason at the Prince William Lodge, Charing-Cross, several Noblemen and Persons of Distinction being present at the Ceremony.

The above three news items all antedate the earliest Masonic reference heretofore found in any American newspaper.

During this time, Freemasonry had taken a firm root in the Province, and, according to FRANKLIN'S published account, several Lodges had been erected by resident Brethren and prominent citizens, supposedly under a deputation granted by the Grand Lodge of England to DANIEL COXE, of New Jersey, as Provincial Grand Master of New York, New Jersey and Pennsylvania.

Franklin as a Freemason

The ambitious mind of FRANKLIN must naturally have chafed, that thus far he had not succeeded in being admitted as a Brother within the tyled portals of the Craft, an ambition then slow of realization, as it was an honor beyond the aspiration of almost any young mechanic to receive any kind of recognition in the infant community, much less be admitted to an equal footing with his social superiors, even though not a comparative stranger like FRANKLIN.

Yet FRANKLIN, bold and fearless as he was, began his editorial career on the Pennsylvania Gazette by freely commenting upon the conduct of influential persons in Philadelphia,³¹ and, chafing under the existing conditions between him and the Brethren, whatever they may have been, as a final card, printed his "Account of Freemasonry from London."

(From the Pennsylvania Gazette, No. 108, Dec. 3 to Dec. 8, 1730.)³²

As there are several Lodges of Free-Masons erected in this Province [Pennsylvania], and people have lately been much amused with conjectures concerning them, we think the following account of Free-masonry from London will not be unacceptable to our readers.

FRANKLIN'S feelings upon this subject are best revealed to us in his terse introductory note, wherein he writes: "Their Grand Secret is, *That they have no*

³¹ Watson's "Annals of Philadelphia and Pennsylvania," edition of 1850, Vol. I, p. 532.

³² Facsimile in Masonic Temple Library, Philadelphia.

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Secret at all; and when once a man is entered, he finds himself obliged, *se defendendo*, to carry on the Jest with as solemn a Face as the rest. We shall not use many Words to persuade the Publick that the following Piece is genuine; it carries all the Marks of Truth in itself; we would only refer the Reader to the Conduct of the Brotherhood upon this occasion;

LONDON, August 12.

BY the Death of a Gentleman who was one of the Brotherhood of FREE-MASONS, there has lately happen'd a Discovery of abundance of their secret Signs and Wonders, with the mysterious Manner of their Admission into that Fraternity. The following is a true Copy of a Manuscript which the Deceased had written for the Benefit of his own private Remembrance, and which was found conceal'd among his choicest Papers in the most hidden Part of his Cabinet. The World has long admir'd, that in such a numerous Company, many of them not remarkable for Taciturnity, there has been no one found, that in his Cups, or in any other Circumstance, would discover their Mysteries:

* * * * *

We shall not use many Words to persuade the Publick that the following Piece is genuine; it carries all the Marks of Truth in itself: We would only refer the Reader to the Conduct of the Brotherhood upon this Occasion; if they *ridicule* it, or look *very grave* upon it, or if they are *very angry* and endeavour to *decry* it, he may be satisfied it is the *real Truth*.

FAC-SIMILE FROM THE PENNSYLVANIA GAZETTE, No. 108, DECEMBER 3
TO DECEMBER 8, 1730.

If they *ridicule* it, or look *very grave* upon it, or if they are *very angry* and endeavor to *decry* it, he may be satisfied it is the *real Truth*."

Franklin as a Freemason

That this publication raised some commotion amongst the Brethren goes without saying, but they do not appear either to have ridiculed, looked grave upon it, or gotten angry and tried to decry it. The publication, however, served the young printer's purpose.

FRANKLIN'S brains and shrewdness had broken down the social barrier, and early in the following year, 1731, now having arrived at a lawful Masonic age, we find the young printer Entered, Passed and Raised to the Sublime Degree of a Master Mason in St. John's Lodge, held at the Sun Tavern in Water Street, Philadelphia, the most important of all Masonic lodges in America, both as to membership and the social standing of the Brethren. The cost of his entrance fee was three pounds sterling, two of which were not paid until the following St. John the Baptist's Day.

The exact date of FRANKLIN'S initiation is not known, but it was before the legal year of 1730 expired, evidently in February 1730-31. Shortly after he was brought to true Masonic light, he, as a partial reparation for the burlesque screed published in the previous December, and at the same time to set the Fraternity of which he was now a member in its proper light before the community, printed in his issue for May 6 to 13, 1731, "Some Information concerning the society called Free Masons." This was an extract from Chambers' Universal Dictionary of

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all Arts and Sciences, which FRANKLIN obtained from SAMUEL KEIMER's office.

“To give the reader what information we can concerning the Society called Free Masons, we have inserted the following extract from Chambers' great Universal Dictionary of all Arts and Sciences, printed 1728:

“FREE AND ACCEPTED MASONS, a very ancient Society of Men so called; either from some extraordinary Knowledge of Masonry or Building, which they are supposed to be Masters of, or because the first Founders of that Society were Persons of that Profession. They are now very considerable, both for Numbers and Character; being found in every Country in Europe, and consisting principally of persons of Merit and Consideration. As to Antiquity, they claim to a standing of some Thousand Years; and it is said can trace up their Original as early as the building of Solomon's Temple. What the end of their Institution is, seems still in some measure a Secret; tho' as much of it as is known appears truly good and laudable, as it tends to promote friendship, Society, mutual Assistance, and Good Fellowship. The Brethren of this Family are said to be possessed of a great Number of Secrets, which have been strictly observed from Age to Age. Be their other virtues what they will 'tis plain they are Masters of one in a very great degree, viz, Secrecy.”

How fully Brother FRANKLIN now entered into the spirit of Freemasonry, and from the very beginning became an active and useful Brother of the Craft, is shown by the following “observation” written by him, May 19, 1731, two weeks after he had been raised to the Sublime Degree of a Master Mason.



W Keith

WILLIAM KEITH, GOVERNOR OF PENNSYLVANIA, 1717-1726.

Franklin as a Freemason

“There seems to me at present to be great occasion for raising a *united party for virtue*, by forming the virtuous and good men of all nations into a regular body, to be governed by suitable good, and wise rules, which good and wise men may probably be more unanimous in their obedience to, than common people are to common Laws. I at present think, that whoever attempts this aright, and is well qualified, cannot fail of pleasing God, and for meeting with success.”

Upon page 27 of FRANKLIN'S Common-place Book or blotter, now in the Dreer Collection of the Historical Society of Pennsylvania, will be found an original curious entry, partly written in cypher, which is evidently the draft of above “observation”:

R. B. T. A. O. G. G2.

tht wn I. hv 200 dz.

He may travel everywhere endeavoring to promote Knowledge and Virtue; by erecting I^s promoting private Lib^s. establishing a society of Virtuous Men in all parts, who shall have an universal correspondence, and write to support and encourage Virtue & Liberty & Knowledge by all Methods.

mahe no lf wrth z b mpld v s grt nd gd a Dsyn

O. G. M. M. W.

Then again the “Leather Apron Club” henceforth became known under a more refined name as the “Junto,” its chief element, “secrecy” patterned after the Masonic Fraternity was, however, retained, otherwise it became literary in character, or as FRANKLIN

R. B. T. A. O. G. Gz

that won I for 200 clz. —

We may, baid, every where endeavouring to promote knowledge and
Virtue; by erecting Soc. promoting private Libr. establishing a Society
of Patriotic Men in all parts, who shall have an universal Correspondance
and unite to support & encourage Virtue & Liberty, & knowledge; by all
Methods — none in it with it & it would in 3 get rid of a Sign.

O G. M. M. W. —

FAC-SIMILE FROM FRANKLIN'S COMMON-PLACE BOOK.

Franklin as a Freemason

himself wrote, "a club for Mental improvement." The eventual outcome of this Club, running side by side as it were with the Craft, was the formation of the Library Company of Philadelphia in 1731 and the American Philosophical Society in 1743, in both of which FRANKLIN was the leading spirit. It has been well said that "Thus early did this young man display and exercise his rare leadership, and attract to his side men of thought and ideas; for one so young to secure the attention of men, mostly his seniors, to weekly meetings for the discussion of useful and informing topics, indicates as great an instance as any displayed by him in later years of his strong executive ability, and his wonderful powers of attraction among all with whom he was associated in any enterprise."³³

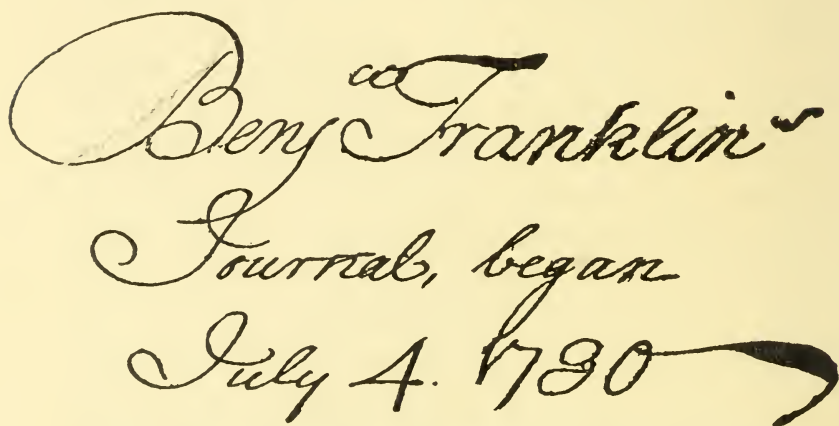
As a matter of fact, it was within the Masonic Lodge at Philadelphia, where FRANKLIN had the first opportunity of learning parliamentary usage by actual practice or occupying any position of authority and government. Consequently, it is but fair to assume that here in St. John's Lodge, and subsequently in the Grand Lodge of Pennsylvania, was laid the foundation of FRANKLIN's future greatness as a parliamentarian and a prominent figure in all of the many and various organizations with which he became identified during his long and active public

³³ Thos. H. Montgomery in "History of the University of Pennsylvania," Philadelphia, 1900, pp. 18-19.

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career. Further, it is an indisputable fact that the offices conferred upon FRANKLIN by the Grand Lodge of Pennsylvania, of that early day, were the first public honors held by the great Printer-Statesman.

The earliest documentary evidence we have thus far of FRANKLIN'S Masonic career is found upon the pages of an old account book of St. John's Lodge, in possession of the Historical Society of Pennsylvania, which is known as "Liber B," where upon pages 10 and 45 we find the financial standing of FRANKLIN with his Lodge from June 24th, 1731, to June 24th, 1738, inclusive. This shows us that on St. John the Baptist's Day, June 24, 1731, FRANKLIN paid £2.2.6d., being balance due on his initiation fee and dues to date.



Ben^{ca} Franklin
Journal, began
July 4. 1730

FAC-SIMILE OF INSCRIPTION ON FLY-LEAF OF FRANKLIN'S JOURNAL.

The next important piece of documentary evidence is found in FRANKLIN'S business journal in possession of the American Philosophical Society, wherein under

H: Dm: 1731		Bny: Franklin the Stock			
June 24	4	To: 5 days omission d & p diem	£ 2	6	
July 5	5	To: remainder of p: £ 3: Intance is £ 2: a: s	£ 2	10	5
Aug 2	2	To: Stock for this day			8
Sept 6	6	To: Stock for this day			8
Oct 6	6	To: monthly Quota			8
Nov 1	1	To: Quota			1 8
Dec 1	1	for absence of monthly Quota			6
Jan 6	6	for Quota			2 6
Feb 2	2	for D ^o			6
March 6	6	for absence of Quota			1 6
April 3	3	to Quota			6
May 3	3	for absence of Quota			1 6
June 3	3	for Quota			6
July 19	19	for absence of Quota	£ 2	11	7
July 3	3	for Quota			6
Aug 7	7	for D ^o			6
Sept 4	4	for D ^o			6
Oct 19	19	for D ^o			1 6
Nov 6	6	for absence of Quota			1 6
Dec 4	4	for D ^o			6
1732/3	5	for Quota	£ 2	16	7
Jan 5	5	for D ^o			6
Feb 5	5	for D ^o			6
March 5	5	for D ^o			1 6
April 2	2	for absence of Quota			6
May 7	7	for Quota			6
June 4	4	for D ^o	£ 3	10	1
July 2	2	for D ^o			6
Aug 6	6	for D ^o			6
Sept 8	8	this day money: s: you for Day Book &c:			15
Oct 3	3	for Quota			6
Nov 29	29	for Quota			6
Dec 5	5	for D ^o	3	17	7
Jan 3	3	for D ^o			6
Feb 7	7	for D ^o			6
March 4	4	for D ^o			1 6
April 3	3	for D ^o			4 1 1

Franklin as a Freemason

date of September 9, 1731, he makes the significant entry.

“Blanks for Masons — — 0.5.0.”

Unfortunately FRANKLIN published no account of the meeting held on St. John's Day, June 24, 1731. If the minute book of this old Lodge could be found,

<i>Work done since Sept^r 9. 1731.</i>		
<i>when White north went away</i>		
	<i>Servants Indentures & Recom —</i>	<i>10. — —</i>
	<i>Ado^ts for Esq Owen of Chester —</i>	<i>7. 6</i>
	<i>— for Abraham Pudding —</i>	<i>5. —</i>
	<i>— for Rich^d Scobell —</i>	<i>6. —</i>
	<i>— for Davis & Hart —</i>	<i>7. 6</i>
	<i>Blanks for Masons —</i>	<i>5. —</i>
	<i>— for Francis Browes Esq^r 6q. —</i>	<i>8. —</i>
	<i>Ado^ts for Caleb Ransstead —</i>	<i>7. 6</i>
<i>Oct. 16.</i>	<i>Ado^t for Thomas Lawrence of Kent —</i>	<i>5. —</i>
	<i>Wig. Bell for Geo. Cunningham —</i>	<i>8. —</i>
<i>19.</i>	<i>Ado^ts for Esq Owen of Chester —</i>	<i>7. 6</i>
	<i>Ado^t for Chris Thomas of Menon —</i>	<i>5. —</i>

FAC-SIMILE OF ENTRIES IN FRANKLIN'S JOURNAL.

it would most probably show that FRANKLIN was elected Junior Warden of the Lodge at that meeting. The custom then in vogue, as shown by the minute

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book of the Tun Tavern Lodge³⁴ was for the elective officers to serve but six months in each station. This would have made FRANKLIN Worshipful Master of St. John's Lodge, at the June meeting, which was the fifth day of the month. Upon the following St. John the Baptist's day, June 24, 1732, he was appointed Junior Grand Warden by R. W. Grand Master WILLIAM ALLEN, as appears from the item printed in the Pennsylvania Gazette, No. 187, June 19 to 26, 1732.

The fact that so young a man as FRANKLIN, then but 26 years old, was summoned to this exalted station, so soon after his reception among the Craft,—proves the interest he took in the Fraternity, and how it was appreciated by the Brethren at large.

During the latter part of 1731, or early in 1732, a Committee was appointed by St. John's Lodge, "To consider of the present state of the Lodge and of the proper method to improve it."

BENJAMIN FRANKLIN acted as Secretary to the Committee, and when the report was brought, presented and read before the Lodge, at its regular stated meeting, June 5, 1732, the paper was in FRANKLIN's handwriting, and was signed by all of the Committee, and a majority of the members.

This precious document, the oldest draft of By-Laws³⁵ of an American Masonic Lodge, is still in

³⁴ Photographic facsimile of this book is in Masonic Temple Library, Philadelphia.

³⁵ Proceedings of Grand Lodge of Pennsylvania, 1855, pp. 37-39. These By-laws antedate the first By-laws of the First Lodge in



Will. Allen;

RIGHT WORSHIPFUL GRAND MASTER OF PENNSYLVANIA,
1732-1733—1750-1756.

Franklin as a Freemason

existence, and it is expected that it will soon find its final resting place in the Masonic Library of what may be rightly called the "Mother City of Freemasonry in America."

The report is as follows:

*Gentlemen of the Lodge*³⁶

The Committee you have been pleased to appoint to consider of the present State of the Lodge, and of the properest Methods to improve it, in obedience to your commands have met, and, after much and mature Deliberation, have come to the following Resolutions:—

1. That since the excellent Science of Geometry and Architecture is so much recommended in our ancient Constitutions, Masonry being first instituted with this Design, among others, to distinguish the true and skilful Architect from unskilful

Boston just sixteen months, they having been adopted October 24, 1733. Proceedings of Grand Lodge of Massachusetts, 1871, p. 374.

³⁶ The original manuscript was copied, *verbatim et literatim*, by Clifford P. MacCalla, on August 26, 1885, from the original document (which was in the handwriting of Benjamin Franklin). It was then in the possession of George T. Ingham, Esq., of the New Jersey bar, residing at Atlantic City, N. J. Mr. Ingham was a descendant of David Hall, who for many years was the partner of Franklin in the printing and publishing business, and he possessed a number of the Franklin papers. "Liber B" of St. John's Lodge, Philadelphia, was presented by him to the Historical Society of Pennsylvania, where it now remains. The words of the fourth section, which was crossed out, were as follows:

"4. That since Love and Good Will are the best Cement of any Society, we endeavour to encrease it among ourselves by a kind and friendly conversation, so as to make us of ourselves desire to meet, but that all Compulsion, by fining any Person for not Meeting, be utterly taken away and abolished, Except only Persons in Office, and others when a Meeting is call'd upon Extraordinary Occasions."

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Pretenders; total Ignorance of this Art is very unbecoming a Man who bears the worthy Name and Character of MASON; We therefore conclude, that it is the Duty of every Member to make himself, in some Measure, acquainted therewith, as he would honor the Society he belongs to, and conform to the Constitutions.

2. That every Member may have an Opportunity of so doing, the present Cash be laid out in the best Books of Architecture, suitable Mathematical Instruments, &c.

3. That since the present whole Stock is not too large for that purpose, every Member indebted to the Lodge pay what is from him respectively due on Monday night, the nineteenth Instant, that so the whole being ready by the 24th of June, may be sent away by the first Opportunity. And that every one not paying that Night, be suspended till he do pay: For without Care be taken that Rules are punctually observed, no Society can be long upheld in good Order and Regularity.

5. That the use of the Balls be established in its full Force and Vigour; and that no new Member be admitted against the will of any present Member; because certainly more Regard ought to be had in this way to a Brother who is already a Mason, than to any Person who is not one, and we should never in such cases disoblige a Brother, to oblige a Stranger.

6. That any Member of this Lodge having a complaint against any other Member, shall first apply himself to the Wardens, who shall bring the Cause before the Lodge, where it shall be consider'd and made up, if possible, before the Complainant be allow'd to make that Complaint publick to the World: the Offender against this Rule to be expell'd.

June 5, 1732.

The Members whose Names are underwritten, being a Majority, agree unanimously to the within Proposals of the Com-

Franklin as a Freemason

mittee (except the fourth, which is cross'd out)³⁶ and accordingly have hereunto set their hands.

WILL. PRINGLE
THOMAS BOUDE
B. FRANKLIN
XTOPHER THOMPSON
THOS. HARTT
DAVID PARRY
JOHN EMERSON
LAW^{ce} REYNOLDS
JOHN HOBART
HENRY PRATT
SAM'L NICHOLAS.

Two of the editorials printed by FRANKLIN in his Pennsylvania Gazette are supposed to have been originally delivered by him before the Brethren of St. John's Lodge. A careful reading of the one published in Number 360, October 23 to 30, 1735, and a comparison with the first section of the By-Laws of 1732, will show that the latter undoubtedly inspired the writing of this essay:

ON THE USEFULNESS OF MATHEMATICS.

Mathematics originally signifies any kind of discipline or learning, but now it is taken for that science which teaches or contemplates whatever is capable of being numbered or measured. That part of the mathematics which relates to numbers only is called *arithmetic*; and that which is con-

³⁶ See note, p. 69.

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cerned about measure in general, whether length, breadth, motion, force, etc., is called *geometry*.

As to the usefulness of arithmetic, it is well known that no business, commerce, trade, or employment whatever, even from the merchant to the shop-keeper, &c, can be managed and carried on without the assistance of numbers, for by these the trader computes the value of all sorts of goods that he dealeth in, does his business with ease and certainty, and informs himself how matters stand at any time with respect to men, money or merchandise, to profit and loss, whether he goes forward or backward, grows richer or poorer. Neither is this science useful only to the merchant, but is reckoned the *primum mobile* (or first mover) of all mundane affairs in general, and is useful for all sorts and degrees of men, from the highest to the lowest.

As to the usefulness of geometry, it is as certain that no curious art or mechanic work can either be invented, improved, or performed, without its assisting principles.

It is owing to this that astronomers are put into the way of making their observations, coming at the knowledge of the extent of the heavens, the duration of time, the motions, magnitude, and distances of the heavenly bodies, their situations, positions, risings, settings, aspects and eclipses; also the measure of seasons, of years, and of ages.

It is by the assistance of that science that geographers present to our view at once the magnitude and form of the whole earth, the vast extent of the seas, the divisions of empires, kingdoms and provinces.

It is by the help of geometry the ingenious mariner is instructed how to guide a ship through the vast ocean, from one part of the earth to another, the nearest and safest way and in the shortest time.

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By help of this science the architects take their just measures for the structure of buildings, as private houses, churches, palaces, ships, fortifications, &c.

By its help engineers conduct all their works, take the situation and plans of towns, forts and castles, measure their distances from one another, and carry their measures into places that are only accessible to the eye.

From hence also is deduced the admirable art of drawing sun-dials on any plane howsoever situate, and for any part of the world, to point out the exact time of the day, sun's declination, altitude, amplitude, azimuth, and other astronomical matters.

By geometry the surveyor is directed how to draw a map of any country, to divide his lands, and to lay down and plot any piece of ground, and thereby discover the area in acres, rods and perches; the gauger is instructed how to find the capacities or solid contents of all kinds of vessels, in barrels, gallons and bushels, &c; and the measurer is furnished with rules for finding the areas and contents of superficies and solids, and casting up all manner of workmanship. All these and many more useful arts too many to be enumerated here, wholly depend upon the aforesaid sciences—viz., arithmetic and geometry.

This science is descended from the infancy of the world, the inventors of which were the first propagators of human kind as Adam, Noah, Abraham, Moses, and divers others.

There has not been any science so highly esteemed and honored as this of the mathematics, nor with so much industry and vigilance become the care of great men, and labored in by the potentates of the world, viz—emperors, kings, princes, &c.

Mathematical demonstrations are a logic of as much or more use than that commonly learned at schools, serving to a just

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formation of the mind, enlarging its capacity, and strengthening it so as to render the same capable of exact reasoning, and discerning truth from falsehood in all occurrences, even subjects not mathematical. For which reason it is said, the Egyptians, Persians and Lacedaemonians seldom elected any new kings but such as had some knowledge of the mathematics, imagining those who had not, men of imperfect judgments and unfit to rule and govern.

Though Plato's censure, that those who did not understand the 117th proposition of the 13th book of Euclid's Elements ought not to be ranked among rational creatures, was unreasonable and unjust; yet to give a man the character of universal learning, who is destitute of a competent knowledge of the mathematics, is no less so.

The usefulness of some particular parts of the mathematics in the common affairs of human life has rendered some knowledge of them very necessary to a great part of mankind, and very convenient to all the rest that are any way conversant beyond the limits of their own particular callings.

Those whom necessity has obliges to get their bread by manual industry, where some degree of art is required to go along with it, and who have some insight into these studies, have very often found advantages from them sufficient to reward the pains they were at in acquiring them. And whatever may have been imputed to some other studies, under the notion of insignificancy and loss of time, yet these, I believe, never caused repentance in any, except it was for their remissness in the prosecution of them.

Philosophers do generally affirm that human knowledge to be most excellent which is conversant amongst the most excellent things. What science then can there be more noble, more excellent, more useful for men, more admirably high and demonstrative, than this of the mathematics?

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I shall conclude with what Plato says in the seventh book of his Republic with regard to the excellence and usefulness of geometry, being to this purpose;

“Dear friend; you see then that mathematics are necessary, because by the exactness of the method we get a habit of using our minds to the best advantage. And it is remarkable that all men being capable by nature to reason and understand the sciences, the less acute, by studying this, though useless to them in every other respect, will gain this advantage—that their minds will be improved in reasoning aright; for no study employs it more, nor makes it susceptible of attention so much; and those who we find have a mind worth cultivating ought to apply themselves to this study.”

The writer will now touch upon a story learned more than half a century ago, while yet a lad in school, when the present Right Worshipful Grand Master and he were classmates. The story was then told him by an old Freemason, a friend of the family, who claimed as a child to have seen FRANKLIN on several occasions, and who, in 1855, took part in the dedication of the New Masonic Hall on Chestnut Street.

The import of the old Brother's story was that BENJAMIN FRANKLIN as Grand Master had laid the corner-stone of the State House, better known as Independence Hall,—a building that was destined to become the very cradle of American liberty, one now so dear in the hearts of every American from the Atlantic to the Pacific, and henceforth, in view of present investigations, doubly so to every Freemason.

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The story further went on to say that the Freemasons of that early day had not only bought the ground, designed the edifice, but had actually built it, after overcoming a series of annoyances from the non-Masonic member^{36a} of the committee appointed by the Assembly.

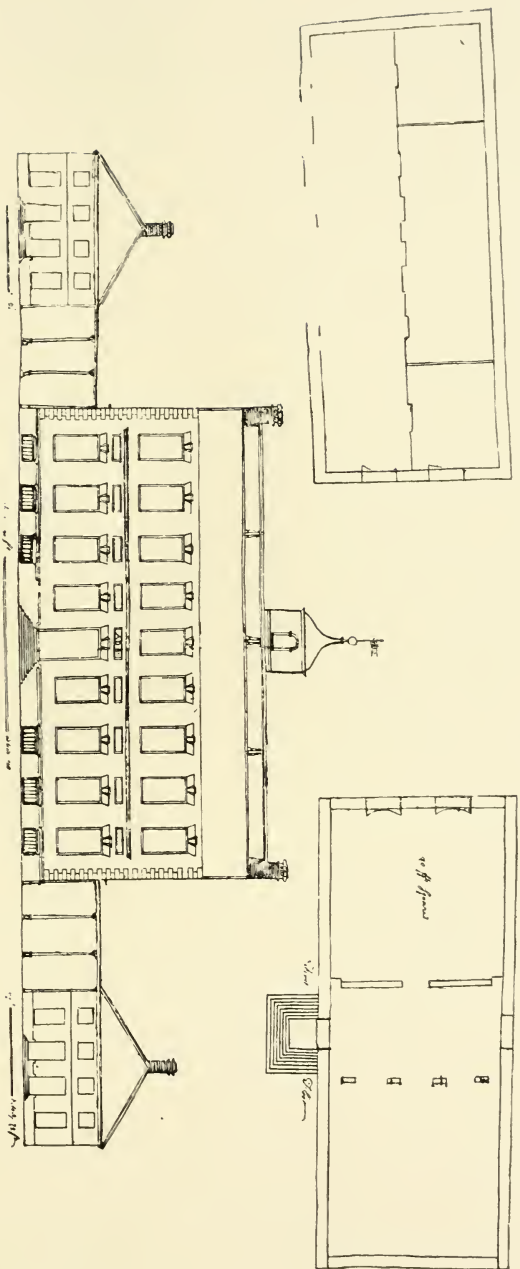
In recalling this story in later years, the writer set about to verify it by documentary evidence, and was successful in all but a single item; viz.: that of the laying of the corner-stone.

From original documents still existing, it is shown that the proposals to build a State House began in 1729. Subsequently the ground upon which Independence Hall now stands was purchased for the purpose by WILLIAM ALLEN, Grand Master of Pennsylvania, who bought the lots in his own name and expended his own money therefor.³⁷ The accepted plans were drawn by ANDREW HAMILTON,³⁸ speaker of the Assembly, and who was the father-in-law of the Grand Master. The contracts for the building, however, were not given out until March, 1732-3. Shortly afterward the ground was staked out by Brother EDMUND WOOLLEY, master carpenter, and work commenced on the excavation.

^{36a} John Kearsley, builder of Christ Church, Philadelphia.

³⁷ Scharff & Westcott's "History of Philadelphia," Vol. I, p. 206.

³⁸ 1732, August 11, Andrew Hamilton exhibited plan of house and building as it now stands.



ORIGINAL PLAN OF THE STATE HOUSE.

FAC-SIMILE (REDUCED) OF DRAFT SUBMITTED BY ANDREW HAMILTON AND ADOPTED
 BY THE PROVINCIAL COUNCIL.
 IN THE COLLECTION OF THE HISTORICAL SOCIETY OF PENNSYLVANIA.

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The year 1733 had well advanced when the foundations were begun³⁹ by Brother THOMAS REDMAN, one of the early members of St. John's Lodge.⁴⁰

On St. John the Baptist's Day of the following year (1734), BENJAMIN FRANKLIN was installed Grand Master, and he appointed JOHN CRAPP⁴¹ Deputy Grand Master; at the same time were chosen for Grand Wardens JAMES HAMILTON, son of the designer of the Hall and brother-in-law to Past Grand Master WILLIAM ALLEN, and THOMAS HOPKINSON.

It was during FRANKLIN's incumbency as Grand Master that the superstructure of the grand old building was raised. The brick mason was Brother THOMAS BOUDE, the same who served as St. John's Lodge's first Secretary, and Senior Grand Warden of the Grand Lodge, when FRANKLIN filled the position in the South, and who subsequently (1741) became the Deputy Grand Master of Pennsylvania.

As to the laying of the corner-stone by Grand Master FRANKLIN, or with Masonic ceremonies, the writer has not been able as yet to verify the old Freemason's story by documentary evidence, though there can be but little doubt of its truth.

³⁹ Hazard's "Register of Pennsylvania," Vol. II, p. 376.

⁴⁰ Etting's "History of Independence Hall," Philadelphia, 1891, p. 14.

⁴¹ John Crapp was a son of the surgeon of the same name who came to Philadelphia during the earliest days of its settlement. Deputy Grand Master Crapp was a prominent citizen and builder. He died during his term of office, September 10, 1734.

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However, as a still further confirmation of the old Brother's tradition, I will say that there is preserved in the BACHE family, who are direct descendants of BENJAMIN FRANKLIN, a silver trowel engraved with a Masonic symbol, which trowel they have always supposed might have been used by FRANKLIN as Grand Master upon this or similar occasions.⁴²

Whether either of the hewn ashlar at the northeast or northwest corners of old Independence Hall was laid and pronounced Plumb, Level and Square, and consecrated with Corn, Wine and Oil, by proper Masonic authority, or whether that act was quietly done without ceremony by Brothers BOUDE and REDMAN in the line of their operative duties, must for the present remain an unsolved problem, at the same time harboring the hope, as so much has come to light of late, that at some future time further proof of the old Freemason's tradition may be found and substantiate the remaining part of the story.

How well these early Brethren of St. John's Lodge above mentioned, skilled artisans as they were, faithfully performed the labors assigned them is shown by the condition of their work after the lapse of almost two centuries: the foundation, stonework and walls as firm and plumb as the day when the last course was laid, with brick, stone and mortar cemented into an almost adamant mass, defying as it were both time

⁴² This silver trowel, with the handle lengthened, has been used for many years in the family as a fish knife.

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and elements; not a crack or settlement is to be seen in the walls of this venerable structure, notwithstanding the many interior alterations. It is an enduring monument to the skill of our early Brethren of St. John's Lodge both as Operative as well as Speculative Masons. And we as Pennsylvania Freemasons can forever point with pride to Independence Hall, the cradle of American liberty, as the design and handi-craft of the Brethren of the first Grand Lodge of Pennsylvania.

As a further matter of historical interest, the writer will call attention to the fact that four of these early Brethren of the first Grand Lodge, JAMES HAMILTON, ROBERT HUNTER MORRIS, JOHN PENN, and BENJAMIN FRANKLIN, became Governors of Pennsylvania, and so occupied this venerable building during their term of office.

Before passing this subject, the writer wishes to place on record another interesting fact; viz:—that the ornate silver inkstand used continuously by the Assembly in the State House, and from which was dipped the ink when the Declaration of Independence was signed, was the handiwork of Brother PHILIP SYNG who served as Grand Master 1741, with Brother THOMAS BOUDE, brick mason of the State House, as his Deputy.

When finally the building was ready for occupancy, it was inaugurated, as it were, with a grand banquet given by Past Grand Master Brother WILLIAM ALLEN,

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then Mayor of the City, at which without doubt all of the Brethren of St. John's Lodge participated. FRANKLIN thus notes the occasion:

“Thursday last William Allen, Esq., Mayor of this City for the year past, made a feast for his citizens at the state house, to which all the strangers in town of note were also invited. Those who are judges of such things say that considering the delicacy of the viands, the variety and excellency of the wines, the great number of guests, and yet the easiness and order with which the whole was conducted, it was the most grand, the most elegant entertainment that has been made in these parts of America.” (From the Pennsylvania Gazette, No. 407, Sept. 30, 1736.)

This banquet was held in “the long room” and its two ante-chambers, one or both of which in after years (1800–1802) served the present R. W. Grand Lodge as a place of meeting.

Another incident of note is that when the Legislature met at their October sessions, 1736, the meeting was held in the State House, at which meeting the first public Assembly was held within the historic walls, when ANDREW HAMILTON, architect of the building was elected speaker for the seventh time, and BENJAMIN FRANKLIN clerk; thus FRANKLIN made his advent in public life, within the walls of the historic building, erected during his term as Grand Master, and with which, in after life, he was to be so intimately connected. At the above meeting, Past Grand Master Brother WILLIAM ALLEN was a representative from

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Philadelphia County, and his brother-in-law, Past Grand Master Brother JAMES HAMILTON, represented Lancaster County.

In the struggle for Independence, BENJAMIN FRANKLIN appears to be the only Brother whose name shines out brightly in the cause of Independence. Almost all of the early Brethren of St. John's Lodge had either passed to the Grand Lodge beyond or were upon the Royal side. FRANKLIN's name alone appears from those upon the roster of old "Liber B" who dipped their pen in Brother SYNG's silver ink-stand, and signed the immortal Declaration in 1776.

Returning again to the Masonic career of FRANKLIN, we find, by the old Ledger of St. John's Lodge, that he was a regular attendant at his Lodge—having been absent from but five regular meetings of the Lodge in as many years.

In his newspaper, he continued to publish any Masonic notices from home or abroad that came to his attention. Thus, in the Pennsylvania Gazette for May 6 to 13, 1731, we find a notice from Dublin; July 15 to 22, 1731, one from London; May 4 to 11, 1732, another from London:

June 19 to 26, 1732—Election of WILLIAM ALLEN as Grand Master.

March 15 to 22, 1732-3—Initiation of a Jew in London.

April 19 to 26, 1733—Quarterly Communication, London.

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June 7 to 14, 1733—Constitution of Lodge in London, and appointment of Provincial Grand Master for Spain.

June 21 to 28, 1733—Election of HUMPHREY MURRAY as Grand Master.

May 9 to 16, 1734—Advertisement of FRANKLIN'S reprint of ANDERSON'S "Constitutions," the first Masonic book printed in America.

(From the Pennsylvania Gazette, No. 284, May 9 to May 16, 1734.)⁴³

"Just Published.

The CONSTITUTIONS of the FREEMASONS: Containing the History, Charges, Regulations, etc., of that most ancient and Right Worshipful Fraternity, London printed. Reprinted by B. Franklin, in the year of Masonry 5734. Price Stitch'd 2s. 6, bound 4s."

June 20 to 27, 1734—Election of BENJAMIN FRANKLIN as Grand Master.

(From the Pennsylvania Gazette, No. 290, June 20 to June 27, 1734.)

"Monday last a Grand Lodge of the Ancient and Honorable Society of Free and Accepted Masons in this Province, was held at the Tun Tavern in Water street, when BENJAMIN FRANKLIN being elected Grand Master for the year ensuing, appointed Mr. John Crap to be his Deputy; and James Hamilton, Esq., and Thomas Hopkinson, Gent., were chosen Wardens. After which a very elegant entertainment was provided, and the Proprietor, the Governor, and several other persons of distinction, honored the Society with their presence."

⁴³ This advertisement was repeated in No. 285, May 16 to May 23, and in No. 286, May 23 to May 30, 1734.

A. Dom:

1731

Stock of St. Johns Lodge City Philad. D. C.

June 24th

To Wm. Allen Esq. Grand master	£	2	6
To Thomas Tompson		2	6
To J. D. Dinsion		2	6
To Tho. Boude		2	6
To Wm. Bringle Deputy master		2	6
To Henry Franklin	£	2	7
To Mark Joyce		9	8
To Tho. Dinsion		2	6
To J. H. Hobart		2	6

July

To J. D. Dinsion for increment	£	3	9
To Tho. Hart Late warden for emigrants 2/6 (Friday)		2	0
To Wm. Bringle to this day Quotato Stock		3	0
To Tho. Boude for D ^c		6	
To Mark Joyce for D ^c		6	
To J. D. Dinsion for D ^c		6	
To Christopher Tompson for D ^c		6	
To Henry Franklin for D ^c		6	
To J. H. Hobart for D ^c		6	
3 f 6	£	3	6
	£	3	18

August 2^d

To H. H. for 16 lb. black	16	6
To Mark Joyce for this day		
To Wm. Bringle 2:3:1 Galtmoe Lofe meeting of 2	4	7
To Wm. Tompson		6
To Wm. Hart for more		6
To Wm. Franklin	2	1
To Wm. Whitmash		10
To John Hobart		6
To Sam. H. Nicholas	4	6

Stand 6th

To Christopher Tompson Paid to Stock for monthly Quota	6	
To John Hobart for D ^c	6	
To Tho. Dinsion for D ^c	6	
To Mark Joyce for D ^c	6	
To Wm. Bringle D ^c for two nights	1	0
To Henry Franklin D ^c one night		6
To Thomas Hart Late warden		

Franklin as a Freemason

FRANKLIN'S term as Grand Master, during the year 1734-5, was an important one in our Masonic history, as it was during his term as has been shown, that the walls of Independence Hall were raised by some of his Brethren of the Craft. He also set up and printed during his term of office, "by special order, for the use of the Brethren in North America," his "Mason Book," which was a reprint of ANDERSON'S "Constitutions," originally published in London in 1723; a proof of how much interest Freemasonry had aroused in the Colonies at that early day.

There was another reason why FRANKLIN reprinted these "Constitutions." It appears that at this time the original English edition was exhausted, and, Freemasonry having spread over the Colonies from Massachusetts to the Carolinas and Georgia, the American demand could not be supplied from the home sources. A careful scrutiny of the advertisements in the local papers up to the time of FRANKLIN'S announcement in May, 1734, fails to show any importation of the original edition. The following extract from the proceedings of the Grand Lodge of England throws light upon the existing conditions:

"Monday, Feb. 24, 1734-5.

"Brother Anderson, Author of the Book of Constitutions representing that a new edition was become necessary and that he had prepared materials for it, the Grand Master and Lodge ordered him to lay the same before the present and former Grand Officers,

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that they might report their Opinion to Grand Lodge.”

It will be noticed that above action was taken several months after FRANKLIN's reprint was issued.

The American edition, though advertised in May, 1734, was not ready for delivery until the following August, during which month he sends 70 copies to Boston and charges the same to the local lodge of Masons “at Br. HUBARDS”; at the same time he sends a number to South Carolina, where Freemasonry had been introduced in the fall or winter of 1731, by FRANKLIN's partner, Brother THOMAS WHITEMARSH, of St. John's Lodge, who had gone there and set up a press.

Later in the year, FRANKLIN sent to “Brother JAMES by Brother PETER” “more Mason books to Boston.”

Still later in the year, under date of November 28, 1734, we have his letters to the Grand Master and Grand Lodge of Massachusetts (originals unfortunately destroyed).^{43a} A careful perusal of the copies of both the official and personal parts of this communication leads the writer to the opinion that one of FRANKLIN's motives in penning these endearing missives was expressed in his postscript:

“If more of the Constitutions are wanted, among you, please hint it to me.”

FRANKLIN had “Mason Books” to sell, and he was as shrewd a merchant as a philosopher.

^{43a} See “Masonic Letters of Benjamin Franklin, of Philadelphia, to Henry Price, of Boston,” p. 193 et seq.

Franklin as a Freemason

THE
CONSTITUTIONS
OF THE
FREE-MASONS.

CONTAINING THE
History, Charges, Regulations, &c.
of that most Ancient and Right
Worshipful FRATERNITY.

For the Use of the LODGES.



LONDON Printed; Anno 5723.
Re-printed in *Philadelphia* by special Order, for the Use
of the Brethren in *NORTH-AMERICA.*
In the Year, of Masonry 5134, *Anno Domini* 1734.

TITLE PAGE OF FRANKLIN'S REPRINT OF ANDERSON'S "CONSTITUTIONS."

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As these two missives are the oldest American Masonic letters that appear to have been preserved, we reproduce them in full, together with a facsimile of FRANKLIN'S official signature as Grand Master of

Sent to Broth James				
by Brother Peter				
100 catechisms			1.	5.
6 Major Books				15.
80 Tale & Brady's	Palm		3.	
40 w' Parleboard			8.	6.
			1.	8
			2.	6.
			6.	8

FAC-SIMILE OF ENTRIES IN FRANKLIN'S JOURNAL OF BOOKS SENT TO
BOSTON, AUGUST, 1734.

Pennsylvania. The original autograph was torn from one of the letters, about 1843, by an officer of the Grand Lodge of Massachusetts, and thus escaped destruction in the burning of the Winthrop House at Boston, April 6th, 1864.

These letters are as follows:⁴⁴

⁴⁴ The original of this letter was in existence until April 6, 1864, when it was destroyed at the burning of the Winthrop House, Boston. But many copies of it had been previously made, and no one doubts its authenticity. A sworn copy of it appears in the Proceedings of the Grand Lodge of Massachusetts, 1871, pp. 356-7.



Henry Price

PROVINCIAL GRAND MASTER OF NEW ENGLAND.

Franklin as a Freemason

“RIGHT WORSHIPFUL GRAND MASTER AND MOST WORTHY AND DEAR BRETHREN,—We acknowledge your favor of the 23d of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition; and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

“We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price’s deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon, and though this has not been as yet regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight) to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair when the said Grand Master of all America shall be in place. This, if it seem good and reasonable to you to grant, will not only be extremely agreeable to us, but will also we are confident conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with,

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we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above-mentioned, witnessed by your Wardens, and signed by the Secretary; for which favors this Lodge doubt not of being able to behave as not to be thought ungrateful.

“We are, Right Worshipful Grand Master and Most Worthy Brethren, Your Affectionate Brethren and obliged humble Servts.

Signed at the request of the Lodge,

B. Franklin Gill.

PHILADELPHIA, Nov. 28, 1734.

“DEAR BROTHER PRICE,—I am glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me; but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you, that some false and rebel Brethren, who are foreigners, being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some such special authority as herein desired. I entreat, therefore, that whatso-

Franklin as a Freemason

ever you shall think proper to do therein may be sent by the next post, if possible, or the next following.

"I am,

*Your affectionate Brother
J. Hum Serv^t.*

B. Franklin *Gill.*
Penn^a.

PHILADELPHIA, Nov. 28, 1734.

"P. S.—If more of the Constitutions are wanted among you, please hint it to me.

[The address upon the letters:]

"TO MR. HENRY PRICE
At the Brazen Head
Boston,
N. E."

Unfortunately there exists no reply by HENRY PRICE to these letters, nor any copy of a Deputation or Charter, which may have been granted on his request; nor has the Grand Lodge of Massachusetts any other contemporary documents bearing upon the subject.

Nothing in our local Masonic history has called forth more controversy than these two letters. It is not the purpose of the present writer to enter into these discussions. The letters speak for themselves.⁴⁵

⁴⁵ See "Masonic Letters of Benjamin Franklin, of Philadelphia, to Henry Price, of Boston," pp. 193-202.

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FRANKLIN'S information appears not to have been correct, for on examination of PRICE'S deputation, granted by LORD MONTAGUE on April 30th, 1733, it appears that his authority was limited to New England, and there is no evidence that he ever attempted any control over the Grand Lodge of Pennsylvania, which continued to elect Grand Officers annually, as prescribed in the COXE deputation, until the appointment of FRANKLIN as Provincial Grand Master in 1749 by THOMAS OXNARD, of Massachusetts, which was of a short duration.

Towards the close of Brother FRANKLIN'S term as Grand Master, in 1735, he suffered from a severe attack of pleurisy, which came very close to cutting short his eventful career, as the attack terminated in an abscess of the left lobe of his lungs, and he then almost suffocated with the quantity and suddenness of the discharge. His rugged constitution, however, asserted itself, and FRANKLIN recovered.

The second one of FRANKLIN'S essays before mentioned, was published in the Pennsylvania Gazette, No. 324, February 11 to 18, 1734, while he was Grand Master, and it is supposed to have been previously delivered by him before the Brethren of St. John's Lodge during his term while filling the oriental chair.⁴⁶ The subject was "Self Denial not the Essence

⁴⁶ According to a tradition which has come down in the Swift family. John Swift was a member of St. John's and the Grand Lodge.

Franklin as a Freemason

of Virtue," and is full of the terse epigrams for which "Poor Richard" became famous:

SELF DENIAL NOT THE ESSENCE OF VIRTUE.

It is commonly asserted that without self-denial there is no virtue, and that the greater the self-denial the greater the virtue.

If it were said that he who cannot deny himself anything he inclines to, though he knows it to be to his hurt, has not the virtue or resolution or fortitude, it would be intelligent enough; but as it stands it seems obscure or erroneous.

Let us consider some of the virtues singly.

If a man has no inclination to wrong people in his dealings, if he feels no temptation to it, and therefore never does it, can it be said that he is not a just man? If he is a just man, has he not the virtue of justice?

If to a certain man idle diversions have nothing in them that is tempting, and therefore he never relaxes his application to business for their sake, is he not an industrious man? Or has he not the virtue of industry?

I might in like manner instance in all the rest of the virtues; but, to make the thing short, as it is certain that the more we strive against the temptation to any vice and practice the contrary virtue, the weaker will that temptation be and the stronger will be that habit, till at length the temptation has no force or entirely vanishes; does it follow from thence that in our endeavors to overcome vice we grow continually less and less virtuous, till at length we have no virtue at all.

If self-denial be the essence of virtue, then it follows that the man who is naturally temperate, just, &c, is not virtuous; but that in order to be virtuous he must, in spite of his natural

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inclination, wrong his neighbours, and eat and drink, &c, to excess.

But perhaps it may be said that by the word *virtue* in the above assertion is meant merit; and so it should stand thus: Without self-denial there is no merit, and the greater the self-denial the greater the merit.

The self-denial here meant must be when our inclinations are towards vice, or else it would still be nonsense.

By merit is understood desert; and when we say a man merits, we mean that he deserves, praise or reward.

We do not pretend to merit anything of God, for He is above our services; and the benefits He confers on us are the effects of His goodness and bounty.

All our merit, then, is with regard to one another, and from one to another.

Taking, then, the assertion as it last stands:

If a man does me a service from a natural benevolent inclination, does he deserve less of me than another who does me the like kindness against his inclination?

If I have two journeymen, one naturally industrious, the other idle, but both perform a day's work equally good, ought I to give the latter the most wages?

Indeed lazy workmen are commonly observed to be more extravagant in their demands than the industrious, for if they have not more for their work they cannot live as well. But though it be true to a proverb, that lazy folks take the most pains, does it follow that they deserve the most money?

If you were to employ servants in affairs of trust, would you not bid more for one you knew was naturally honest, than for one naturally roguish but who has lately acted honestly? For currents whose natural channel is damned up, till the new course is by time worn sufficiently deep and become

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natural, are apt to break their banks. If one servant is more valuable than another, has he not more merit than another? and yet this is not on account of superior self-denial.

Is a patriot not praiseworthy if public spirit is natural to him?

Is a pacing-horse less valuable for being a natural pacer?

Nor, in my opinion, has any man less merit for having in general natural virtuous inclinations.

The truth is, that temperance, justice, charity, &c are virtues, whether practiced with or against our inclinations, and the man who practises them merits our love and esteem; and self-denial is neither good nor bad, but as it is applied. he that denies a vicious inclination is virtuous in proportion to his resolution; but the most perfect virtue is above all temptation—such as the virtue of the saints in heaven; and he who does a foolish, indecent or wicked thing, merely because it is contrary to his inclination (like some mad enthusiasts I have read of, who ran about naked, under the notion of taking up the cross), is not practising the reasonable science of virtue, but is a lunatic.

From FRANKLIN'S old account book, which he called "Ledger A" as well as "Journal" now in the Collection of the American Philosophical Society—we find the following entries and charges:

"Lodge of Mason's at Br. HUBARDS Dr.

For tickets	5
For tickets 1000	4.3.4
Sept. 1734 For a finely gilded constitution to the	
Proprietor	5
For one Do for the Lodge.....	5

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August 31	For 3 Constitutions by John Cather-	
	wood, Lan. County	7.6
	For 1 Do. to Morgan Sexton.....	2.6

<i>Lodge of Masons at Blubards Dr</i>		
	<i>For Tickets</i>	<i>5.11</i>
<i>Sept. 1734</i>	<i>For Tickets 1000</i>	<i>4. 3. 4</i>
	<i>For a finely gilded Constitutions to the</i>	
	<i>Proprietor</i>	<i>5.1</i>
<i>Aug 31</i>	<i>For one D° for the Lodge</i>	<i>5.2</i>
	<i>For 3 Constitutions by John Catherwood Lan. County</i>	<i>7. 6</i>
<i>omitted 15</i>	<i>For 1 D° to Morgan Sexton</i>	<i>2. 6</i>
	<i>For 6 by Reynells to Lancaster</i>	<i>11. 4</i>
	<i>For postage of Commission &c. 11s. 4d.</i>	<i>14</i>
	<i>For Constitutions sent to Boston 70,</i>	<i>11. 17. 6</i>
	<i>Carolina 25</i>	<i>13. 11. 10</i>

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Omitted 15s.	For 6 by Reynells to Lancaster	
	For postage of Commission &c. 11s. 4d.	
	& 2s. 8d.	14
	For Constitutions sent to Boston 70.	
	Carolina 25	11.17.6
		13.11.10"

"Lodge Dr. Continued

	Brot. over	13.11.10
Oct. 1736	For 1100 Tickets	4.11.8
	For Advertisements	10.0
1737 Aug. 10	For Freight of Limes	3.0
		18.16.6"



John Penn

JOHN PENN "THE AMERICAN"

SON OF WILLIAM PENN, TO WHOM WAS GIVEN A FINELY GILDED CONSTITUTION UPON HIS
ARRIVAL IN AMERICA, SEPTEMBER, 1734

Franklin as a Freemason

A careful analysis of the above account shows that two charges for "Tickets" were made prior to September, 1734, and were evidently long since paid for. In the footing on first column FRANKLIN accidentally counted the four pence of the former charge, which accounts for the error in addition. The charge of six copies "by REYNELLS to Lancaster," was also omitted, and is so noted in the margin. The bill when presented to the Lodge was undoubtedly corrected.

What is meant by the charge of 14 shillings for "postage of Commission, &c.," has thus far remained an unsolved problem to the present writer.

Oct. 1736	<i>Lodge D Continued</i>	<i>Bro! over</i>	13	4	10
	<i>For 1100 Tickets</i>	— — — — —	4..	11..	8
(1737. Aug 10	<i>For Advertisements</i>		2	10	—
	<i>For Freight of Lines</i>	— — — — —	—	3	—
			18	16	6

FAC-SIMILE OF ENTRIES IN FRANKLIN'S JOURNAL.

Other charges of interest to us, found upon the pages of the old tome beside those already mentioned, are:

"Isaac Brown	dr.	
For a gilt Mason book & one unbd.		0.7.6.

Upon other pages we find

October 8, 1734	Philip Syng Dr. for binding a	
	Mason book.	1.6

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November 1734	Mr. Thomas Penn, Proprietor.	
	For a book of Constitutions.	6.0
	James Bingham for Binding a Ma-	
	son book	1.6
	Mr. Newingham for binding a Mason	
	book gilt	4.0
	Edward Evans for a Mason book	2.6
March 20, 1735	John Hubbard for Mason book	2.6
May 13, 1735	F. Hopkinson, Dr. to binding a Ma-	
	son book	1.6''

All of the above named, with the exception of THOMAS PENN and EDWARD EVANS, were members of St. John's Lodge in Philadelphia.

That FRANKLIN's deep interest in Freemasonry did not lessen, notwithstanding the many organizations in which he was the leading spirit, such as the Library, the Junto, and the Union Fire Company, is shown by the fact that, after his first term as Grand Master had expired, he served as Secretary of his Lodge for several years, until the records and accounts in "Liber B" end in 1738, for the avowed purpose of keeping up an interest among the members. It was BENJAMIN FRANKLIN who balanced the accounts of the members in the Ledger, and wrote the last entry in the book.

It has been well said by a former commentator that he was a "shining example of an early Freemason, who throughout his extended career never lost his interest nor ceased to be active in the Fraternity."

Franklin as a Freemason

Continuing our scrutiny of his Pennsylvania Gazette, we find the following Masonic items:

June 26 to July 3, 1735—Election of JAMES HAMILTON as Provincial Grand Master.

October 2 to 9, 1735—A notice of Grand Lodge of Ireland.

July 8 to 15, 1735—Election of THOMAS HOPKINSON as Grand Master of the Province.

July 15 to 22, 1736—Freemasons' parade in London.

May 5 to 12, 1737—Election of Grand Master of Scotland.

May 26 to June 2, 1737—A Freemason's funeral at London.

Next we come to an unfortunate incident by which a credulous life was lost, the blame for which was wrongly laid at the door of the Fraternity, and afforded the non-Masonic and political enemies of FRANKLIN an opportunity to attack him, and accuse him of conniving at the transaction, even though he had not been present at the time. The first public notice of this outrage appeared in FRANKLIN'S Pennsylvania Gazette, No. 444, June 9 to 16, 1737, viz:

“Philadelphia, June 16—we hear that on Monday night last, some people, pretending to be *Free Masons*, got together in a cellar with a young man, who was desirous of being made one, and in the ceremonies, 'tis said, they threw some burning spirits upon him, either accidentally or to terrify him, which burnt him so that he was obliged to take his bed, and died

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this morning. The coroner's inquest are now sitting on the body."

The story of this incident is as follows: Dr. EVAN JONES, who was a prominent apothecary of that day, and whose shop was at the corner of Market Street and Letitia Court, had a credulous and unsophisticated apprentice by the name of DANIEL REESE, who expressed a desire to be made a Freemason. Dr. JONES, with several of his cronies, none of whom, however, were Masons, concluded to have some sport at the young man's expense, telling him they would initiate him.

On the appointed night, they took the innocent youth into the back yard of Dr. JONES' house, where, under the pretence of initiating him into the Mystery of Freemasonry, they made him take an irreligious and scandalous oath, which was composed and administered by one JOHN REMINGTON, a lawyer; after this REESE was forced to submit to a number of absurd and ridiculous indignities. They then instructed him in certain ludicrous signs, and told him he had now received the first degree in Freemasonry. The other persons who assisted at this farce were one JOHN TACKERBURY, and a certain tailor, whose initials "E. W.," are all that we have as to his identity.

Young REESE, having no suspicion of the fraud being perpetrated upon him, presented himself on the evening of June 13, 1737, to have a higher degree

Franklin as a Freemason

conferred upon him. For this purpose he was led into the cellar of Dr. JONES' store, blindfolded, and made to repeat a profane invocation to the devil. They then administered to him a libation, in which was a strong dose of physic. Being led to kiss a book to swear upon, he was made to kiss a substitute, intended to much increase the rude sport of the company. In the meantime a pan of "Snapdragon," into which some camphor had been introduced was set on fire (this was intended to give all present the pale hue of death); with that the bandage was slipped off of the lad, who saw in front of him one SULLIVAN, who became a fugitive from justice, with a cow's hide and horns representing the devil. However, as all this failed to terrify the young man, Dr. JONES actually threw the pan of burning spirits over the poor lad, who was at once ablaze. This revel terminated in the death of the young man, after languishing for three days in delirium.

The Coroner's Jury severely censured the guilty parties, though they acquitted them of intentional homicide.

In the next issue of the Pennsylvania Gazette, No. 445, June 16 to 23, 1737, FRANKLIN published following news item:

"Philadelphia, June 23.—The Coroner's Inquest on the body of the young man mentioned in our last, found that his death was occasioned by the burning spirits thrown upon

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him, but that as far as it appeared to them, by the evidence they had, the throwing of these spirits upon him was accidental. 'Tis said, however, since the Inquest, further evidence has been given to the Magistrate that it was a voluntary action."

An advertisement was also published in both FRANKLIN'S Pennsylvania Gazette and BRADFORD'S American Weekly Mercury, in which the officers of the Grand Lodge and the members of St. John's Lodge declare their abhorrence to such practices in general, and their innocence of this fact in particular; viz:

Penn'a, SS., Hopkinson, Grand Master.

Whereas, some ill-disposed Persons in this City assuming the Name of *Free-Masons*, have for some years past imposed upon several well-meaning People, who desirous of becoming true Brethren, persuading them, after they had performed certain ridiculous Ceremonies, that they were really become Free-Masons, and have lately, under the Pretence of making a Young Man a *Mason*, caused his Death, as 'tis said, by Purging, Vomiting, Burning, and the Terror of certain horrid and diabolical rites: It is thought proper, for preventing such Impositions for the future, and to avoid any unjust Aspersions that may be thrown on the Antient and Honorable Fraternity on this Account, either in this city or any other Part of the World, to publish this Advertisement, declaring the Abhorance of all true Brethren to such Practices in general, and their Innocence of this Fact in particular: and that the Persons concerned in this wicked Action are not of our

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Society, nor of any Society of *Free and Accepted Masons*, to our Knowledge or Belief.

Signed in Behalf of all the Members of St. John's Lodge, at Philad'a the 16th day of June 1737.

THOMAS HOPKINSON, Grand Master.

WILL. PLUMSTED, Deputy Master.

JOSEPH SHIPPEN } Grand Wardens.
HENRY PRATT }

Although this tragedy caused much excitement in Philadelphia, it did not prevent the Brethren from meeting on St. John the Baptist's Day and choosing officers for the ensuing year, as appears by the *Pennsylvania Gazette*, No. 446, June 23 to 30, 1737, viz:

"Philadelphia, June 30.—Fryday last was held, at the *Indian King* in this City a Grand Lodge of the Free and Accepted MASONS; when WILLIAM PLUMBSTED was unanimously chosen Grand Master of the Province for the Year coming, who also appointed JOSEPH SHIPPEN, Jun., to be his Deputy, and Messrs. Henry Pratt and Philip Syng were nominated and chosen Grand Wardens."

FRANKLIN, in his *Pennsylvania Gazette* No. 449, July 14 to 21, 1737, refers to the feast of the Grand Lodge of England upon the occasion of the installation of the Grand Master in 1737. Four months later, in No. 468, November 24 to December 1, 1737, he notes the appointment of a provincial Grand Master for the Leeward group of West India Islands.

In the meantime, Dr. EVAN JONES, JOHN REMINGTON and JOHN TACKERBURY, three of the principals engaged in the tragic burlesque, were indicted for the

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murder of DANIEL REESE by the Grand Jury. The case was tried during the last week in January, 1737-8, in the Court of Oyer and Terminer. The trial of Dr. EVAN JONES, Chymist, lasted 15 hours, at the end of which time the jury brought in a verdict, finding him guilty of manslaughter. He was at once sentenced and burnt in the hand. REMINGTON was also convicted, while TACKERBURY, who it was charged was an expelled or renegade Mason, was acquitted.

After the trial was over, FRANKLIN published a report of the case in his Pennsylvania Gazette, No. 478, January 31 to February 7, 1737-8.

This report immediately started a sharp controversy in BRADFORD'S American Weekly Mercury, which we may with truth designate as the first anti-Masonic paper in America. The chief attack against FRANKLIN and the Brethren appeared in this paper, which was the rival sheet to FRANKLIN'S Pennsylvania Gazette; as will be seen, FRANKLIN at once publicly denied these inuendoes and accusations, substantiating his denial by the affidavits of several reputable citizens who were cognizant of the affair.

As a matter of historical interest the articles from both papers are reprinted in full:

(From the Pennsylvania Gazette, No. 478, Jan. 31 to Feb. 7, 1737-8.)

“MR. FRANKLIN,

“YOUR Readers, no doubt, will expect some Information concerning the Tryal of Dr. *Jones*, for the *Murder* of his Apprentice. As I was present as a Spectator and observed

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the whole Proceeding with Attention; I send you the following account.

“Mr. GROWDON, the King’s Attorney-General, opened the Charge laid in the Indictment, with his usual Eloquence. He began by informing the Court and Jury, That the deceased being young and inexperienced, had expressed a great Inclination to be initiated into the Mystery of Free Masonry: Whereupon his Master the Prisoner at the Bar, combined with several others to divert themselves with the Lad’s Simplicity. They made him believe, that, before they could gratify his Inclination, it was necessary they should invoke and raise the Devil. To which the Youth, being under the Direction of his Master, unhappily consented. Preparatory to this, the Deceased, with a Bandage on his Eyes, was led into the Doctor’s Garden, where on his Knees he repeated after another, in broken Sentences (whence there is room to hope he might not conceive their Meaning) a stupid blasphemous Writing (which, tho’ not penned by the Doctor, he was made privy to) whereby Satan (suppos’d to be present) was acknowledged and adored as a supream and mighty Power, with Expressions of a true and faithful Allegiance to the Prince of Darkness.

“Then they administred to him a Cup, in imitation of the Sacrament, which contained a strong Dose of Physick; after which one of the Company indecently discovered his Posteriors, to which the Lad, under the same Impediment of Sight was led to kiss, as a Book to swear upon. Afterwards he was conducted into a Cellar, when the last Scene of this Hellish Action was laid. Several persons were formally invited to the Celebration of these Diabolical Rites. The Doctor having twice endeavored, but without Effect, to set Fire to some Rum or other Spirit, that was in an earthen Pan, which he had prepared for that Purpose, went up Stairs to

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his Shop, and presently returning with a large Bottle in his Hand, poured into the Pan an additional Quantity of Spirit, which, on a third Essay, immediately took Fire; some of the Company then diverted themselves at a Play called Snap-Dragon, holding their Heads over the Pan, that their Countenances, from the blue Reflection of the Flames, might appear ghastly and hideous; hoping from thence, that the Youth, upon taking the Bandage from his Eyes, would imagine he saw the real Servants of the Devil, who was personated by a Fellow dressed in a Cow's Hide with Horns. But the Deceased not expressing that Surprise which was expected, his Master asked him if he was not afraid; He answered, he is not. The Doctor thereupon takes up the Pan in his Hands, and throws the burning Spirits on the Breast of the Youth, who being covered with Flames, his Master threw himself upon him, and extinguished them. Here the Scene of Hell closed, but with a fatal Consequence. The unhappy young Man languished for about three Days, almost continually delirious, and then died in a miserable Condition. The Parts burnt, which were from the Breast down to the Thighs, appeared like the Skin of a roasted Pig, varied with several Spots, some black, some of a livid Colour.

“This was the Sum of the Charge as opened by the Attorney-General, except a few Circumstances, which were afterwards supplied by the Witnesses, who fully proved the whole Transaction, as here laid down, *beyond the Possibility of a Doubt*. And, indeed, for several Months before the Tryal came on, there was hardly any Person in *Philadelphia*, who could be ignorant of the Affair, in all its horrid Circumstances. And 'tis observable, to the Honour of the Fraternity of *real* Free Masons (of which by the Way I am no Member) that no sort of People express'd a greater Abhorrence of the Fact on all Occasions than they did; for which

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Reason the Doctor challeng'd all the Brethren that were return'd on the Pannel of the Jury, and they were accordingly set aside.

“One of the King’s Council agreed to this Effect, *That the Discharging so large a Quantity of burning Spirits, on the Body of the Deceased, must by an immediate and necessary Consequence, not only hurt, but grievously hurt: That therefore the Fact, for which the Prisoner stood charged, was clearly Murder in the Eye of the Law: since it is positively pronounced in all the Books, That if a man, with a sedate Mind, deliberately and UNLAWFULLY, without any Provocation, doeth such corporal Hurt and Damage to another, that he dieth thereof; the Offender, tho’ he had no design to Kill, is Guilty of MURDER, of Murder by MALICE EXPRESS. That the Act of throwing the burning Spirits was evidently unlawful; for, if the deceased had lived, the Law would have given an Action of Trespass against his Master for Assault and Battery: Besides, the Circumstances which preceded and led to the fatal Act, were of the most flagitious Nature that ever were known in this Province, and which alone called for the several Punishments, That the Common Law of England in this Particular relating to Murder, was founded in Nature and the eternal Reason of Things; since it has remained unalterable thro’ a Succession of many Ages, is agreeable to the Laws of all other civilized Nations, and to the Revealed Law of God himself.*

“*The same Gentleman added, That no Government could subsist, nor could any thinking Man believe he had any reasonable security for his Life, where such cool Villany should be perpetrated with Impunity; or where a Man flinging Fire, Flames, and Death around him, shall be allow’d to excuse it, by saying he was only in Jest.*

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“The King’s Attorney-General told the Jury, *that the Case before them was the most puzzling he had ever met with. He added that, after having examined all the cases with the strictest Attention, and finding none in Point with this, his Conscience obliged him to declare, he did not think the Prisoner guilty of Murder.*

“The Jury brought in their Verdict, MANSLAUGHTER.

“Yours, etc.,

“A. B.”

“Two other persons were arraign’d with Dr. *Jones* for the same Crime, of whom one was found guilty of Manslaughter, but obtain’d a Pardon; and on the other was acquitted by the Jury.”

(From the American Weekly Mercury, No. 946. Feb. 7 to 14, 1737, 8.)

“Mr. Bradford,

“IT is hard to say, that any Circumstances in a Man’s Life, should debar him from making his Complaint when hurt, or showing his Resentment when injured; to strike a Man when he is down, or insult him in distress, is an Act of *Cowardice* and *Cruelty*; and surely the Man that would inflict greater Punishment on his fellow Subject than the *Laws* allow, incline to be *Arbitrary and barbarous*: For as in the Prosecution and Punishment of Criminals, the Laws of the Land ought to be the *Rule*, so in reporting or relating a *Case try’d*, Truth ought inviolably to be observed: He that attempts to break the Fences of either of these shews more *Envy* and Malice, than *Candor* or *Ingenuity*.

“Since the Author of the Paper sign’d A. B. in Mr. Franklin’s last Gazette, has taken upon him, to aggravate the Offences committed by Dr. *Jones* and *others*, I think myself in Justice obliged, and as an *English Subject* I have the Right

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to take Notice of it, being not only present during these Trials he observes upon, but also privy to the Acts that bear any relation thereto; therefore Shall give Mr. Franklin and his Correspondent the *naked Truth* of the whole, and back my Assertions with undoubted Proofs thereof, if required. *Tackerbury*, the principal Evidence against Dr. *Jones*, hath long assumed the Character of one of the *Fraternity of Free-Masons*, but was expelled the *Common Lodge* (as is reported) for some scandals in his Behavior (which are too notorious in general) and since his expulsion, has taken upon him to form a *separate Lodge*, and to initiate and establish Members according to the GENUINE RITES (as he solemnly professed they are) of the said Society; Among many other giddy Heads, he persuaded the *unfortunate Deceased* into an inordinate fondness of being made a *Free-Mason*, but not by the Direction or Consent of his *Master*, as Mr. *A. B.* is pleased to say; but the unhappy Youth persisted in it against his *Master's Threats*, and the Intreaties of his *Friends*, as appear'd by Evidence on the Trial; therefore Mr. *Franklin's* Correspondent takes more Freedom with the *Attorney-General* than becomes him, who cannot be guilty of such mean and malevolent Expressions as this Author uses, but his *Eloquence* and *Law* is too well known and approved to be blasted by the pitiful *Scurrilities* or *Sneers* of that Writer, whose Character when discovered and displayed, will perhaps afford more Instances of *Blasphemy* and *Profaneness*, than is contained in that Writing or any other Writing or Words (*except his own*) known or uttered in *Pennsylvania*. But since the Offenders have been Tried, and received the *Punishment* or *Mercy* the *Law* allows, nothing but envy and ill-nature could prompt this *Author* too repeat and aggravate the Crimes beyond Measure, and impudently impeach the Justice of the *Court* and *Jury*, nor can I see the justice or reasonableness of

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his pecuniary, that some of the ridiculous Ceremonies used in the Garden, was in allusion to any sacred Rites, unless to shew how Agreeable such is, to his *wonted Air* and *accustomed Eloquence*, in ridiculing those and other religious and sacred Points of Divine Worship.

“But as all that passed in the Garden to initiate, and the Ceremony of the *Snap-Dragon* to compleat a *Free-Mason*, as well as the said Writing, were of the Contrivance of honest *Tackerbury*, he can best explain their Meaning. However *stupid* and *prophane* that Writing is, it did not always seem so harsh to a *Free-Mason*, for when it was first produced to Mr. *F——n*, about 4 Days before the meeting at *Snap-Dragon*, he was pleased to express his Approbation thereof by a most hearty Laughter, and in friendship desired to have the further perusal of it; which in several Companies he diverted himself with the Reading of, and being informed how *D. R.* had been initiated in the Garden, he candidly saluted him by the Name of *Brother*, and to encourage him in it gave him a Sign, as they term it, and congratulated him on being admitted into the *Brotherhood*, and desired to have Notice to be present at the Diversion of *Snap-Dragon*; but it seems he was not invited at the Time, but soon after the Misfortune happened, he, to the surprise of his Friends, who at his request had entrusted him with the Writing for his Diversion, went and informed a *Magistrate* thereof, and appeared as an *Evidence* upon the same at the Trial, which doubtless conduc'd to the finding a *Verdict* against one of the Prisoners: How far this Part, acted by an accepted *Free-Mason*, of the famous *Tackerbury's* various Exploits, tend to the *Honour* of that *Society*, I shall not contend about, with *A. B.* but leave an indifferent Reader to judge. *O Turbidum hominum Genus!*

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“A. B. asserts, that the Witness proved the whole Transaction, as laid down, *beyond the Possibility of a Doubt*. If with the same Freedom with that Author, I may be allowed to Observe, This is an Assertion that carries with it more *Prejudice* than *Ingenuity*: For I must say, That *beyond doubt Tackerbury* and *Sulevan* were the only Witnesses that gave Evidence that Dr. *Jones* threw the Spirits on *D. R.* against which Evidence one Witness positively proved, that *Tackerbury* soon after the Mischief happened, and while he was fled from Justice, confessed, that he, *Tackerbury*, Jogg’d the *Doctor’s* Elbow, which occasioned the Spirits to be spilt on the Deceased; and two other Witnesses swore, That *Tackerbury* own’d, that by a Jogg on the *Doctor’s* Elbow, the Mischief happened; And that on the Day the Bill was found by the *Grand Jury*, *Tackerbury*, being ask’d how he could Swear so against the *Doctor*, answered, “*What will one not Swear to save his own Neck?*” And was it not proved, that *Sulevan* who also fled from Justice, and who represented the DEVIL in the Action, confessed, soon after the death of *D. R.* that the Cellar was so dark, he could not tell *how* or *by whom* the Spirit was thrown on the Deceased; not one other Witness gives any positive Evidence: But whether there be a *possibility of a Doubt* in the case, when the Evidence of *Tackerbury* and *Sulevan*, thus confronted, is considered, were their Characters fair, I shall not presume to say. But notwithstanding the gross Insinuations against the *Jury* and *Attorney-General*, I may justly believe not only the *Attorney-General*, but the *Court* and *Jury* acted according to the *dictates of their Consciences*.

“As for the *Law Cases* advanced by A. B. I shall leave the Remarks thereon to be made by some of the *Profession*; when that is done, perhaps these may be found as Empty, as those lately published and remark’d, and the *Authors* of both rendered equally contemptible in the Opinion of the Learned;

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at least he may be thought a little Partial, since he's not pleased to favour the Public with any Argument used in behalf of the Prisoner. In the mean time, I may be allowed to think with the *Jury*, and all except *Franklin's* Correspondent, that the throwing the Spirit, was not done with a sedate and deliberate Mind, intending to Hurt, much less with a design to Kill, and may not therefore be attended with the same Consequence as the Case he States. *The Mercy of some Men is Cruelty*, and the most just Prosecution, Verdict and Judgment must be impeached, and the Persons (after suffering what the Law inflicts) insulted and distressed to Death, if their malignant Spirits and arbitrary Wills are not gratified. For, as *A. B.* owns he was present during the whole of these Trials, he must needs observe, what indefatigable Pains and uncommon Methods were used by the *Prosecutor's Council* to challenge and set aside near 100 Freeholders, before a Jury was fixed to his Mind; and now confidently to affirm, that *the whole was proved beyond possibility of a Doubt*, which if true, the *Court* and *Jury* must have Err'd in the Discharge of their Duty; the One in not directing the Party to be found guilty as charged, the Other in bringing in too *merciful a Verdict*; What manner of Treatment this is to both (omitting the *Attorney-General*, who is best able to Answer for himself) I submit to the Reader. But I will venture to say, there are several Hundred good man (Spectators of the whole) that will Pronounce with me, that this Writing of *A. B.'s*, is as inconsistent with the Rules of Charity, common *Justice* and *Humanity*, as the *impious Writings* justly censur'd by the *Court* and *Jury*, is with *Virtue*, *Piety* and *good Manners*.

“C. D.”

(From the Pennsylvania Gazette, No. 479, Feb. 7 to Feb. 14, 1737–8.)

“SOME very false and scandalous Aspersions being thrown on me in the MERCURY of Yesterday, with regard to Dr.

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Jones's Affair, I find my self obliged to set that Matter in a true Light.

“Sometime in *June* last, Mr. *Danby*, Mr. *Alrihs*, and my self were appointed by the Court of Common-Pleas, as Auditors to settle an Affair, between Dr. *Jones* and *Arnstrong Smith*, then depending in said Court. We met accordingly at a Tavern in *Market Street* on the *Saturday* morning before the Tragedy was acted in the Doctor's Cellar. Dr. *Jones* appeared, and *R——n* as his Attorney, but *Smith* could not readily be found. While we waited for *Smith*, in order to hear both parties together; the Doctor and *R——n* began to entertain us with an Account of some Diversion they had lately had with the Dr.'s Apprentice, who being desirous of being made a Free-Mason, they had persuaded him they could make him one, and accordingly had taught him several ridiculous Signs, Words and Ceremonies, of which he was very fond. 'Tis true I laugh'd (and perhaps heartily, as my Manner is) at the *Beginning* of their Relation; but when they came to those Circumstances of their giving him a violent Purge, leading him to kiss *T's* Posteriors, and administering to him the diabolical Oath which *R——n* read to us, I grew indeed serious, as I suppose the most merry Man (not inclin'd to Mischief) would on such an Occasion? Nor did any one of the Company, except the Doctor and *R——n* themselves, seem in the least pleased with the Affair, but the contrary. Mr. *Danby* in particular said, *That if they had done such things in England, they would be prosecuted.* Mr. *Alrichs*, *That he did not believe they could stand by it,* and my self, *That when the Young Man came to know how he had been impos'd on, he would never forgive them.* But the Doctor and *R——n* went on to tell us, that they design'd to have some further Diversion, on pretence of raising him to a higher Degree in Masonry. *R——n* said it was intended to introduce

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him blindfold and stripp'd into a Room where the Company being each provided with a Rod or Switch should chastize him smartly; which the Doctor oppos'd, and said He had a better Invention; they would have a Game at *Snap-Dragon* in a Dark Cellar, where some Figures should be dress'd up, that by the pale Light of Burning Brandy would appear horrible and frighten him d——bly. Soon after which Discourse the young man himself coming in to speak with his Master, the Doctor pointed at me, and said to him, *Daniel, that Gentleman is a Free-Mason; make a Sign to him.* Which whether he did or not, I cannot tell, for I was so far from *encouraging him* in the Delusion, or *taking him by the Hand*, or *calling him Brother*, and *welcoming him into the Fraternity*, as is said, that I turned my head to avoid seeing him make his pretended Sign, and look'd out of the Window into the Garden: And all those Circumstances, with that of my *desiring to have Notice that I might be present at the Snap-Dragon*, are absolutely false and groundless. I was acquainted with, and had a Respect for the Young Lad's Father, and thought it a pity his Son should be so impos'd upon, and therefore follow'd the Lad down Stairs to the Door when he went out, with a Design to call him back and give him a Hint of the Imposition; but he was gone out of sight and I never saw him afterwards; for the *Monday* Night following, the Affair in the Cellar was transacted which prov'd his Death. As to the Paper or Oath, I did desire *R——n* when he had read it to let me see it; and finding it a Piece of very extraordinary Nature, I told him I was desirous to shew it to some of my Acquaintance, and so put it in my Pocket. I communicated it to one, who mention'd it to others, and so many People flocked to my House for a Sight of it, that it grew troublesome, and therefore when the Mayor sent for it, I was glad of the Opportunity to be discharg'd from it. Nor

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do I yet conceive that it was my Duty to conceal or destroy it. And being subpena'd on the Tryal as a Witness for the King, I appear'd and gave my Evidence fully, freely and impartially, as I think it becomes an honest Man to do. And I may call every one to whom I read that Paper, to witness, that I always accompanied it with Expressions of Detestation. This being the true State of the Case, I think I may reasonably hope, that I am so well known in this City, where I have liv'd near 14 Years, as that the false and malicious Insinuations contain'd in the *Mercury*, will not do the Injury to my Reputation that seems intended.

B. Franklin.

"P. S. I suppose A. B. will answer for himself."

"WE whose Names are hereunder subscribed, do certify, That we were present at the Time and Place above-mentioned, when Dr. Jones and J——n R——n related their Proceedings with Daniel R——s; and we do very well remember, that they were not countenanced or encourag'd by any Person present, but the contrary. And that Benjamin Franklin in particular did speak against it, and did neither approve of what had been already done (as related by the Doctor and R——n) nor desire to be present at what was proposed to be farther done with the said Daniel R——s, as is falsely insinuated in Mr. Bradford's last MERCURY. And this we declare sincerely and freely, without any other motive than the Desire of doing Justice to the Reputation of the said Benjamin Franklin. Witness our Hands, this 15th Day of February, 1737, 8.

"JOHN DANBY,

"HARMANUS ALRIHS."

"THE above-named John Danby being sworn upon the Holy Evangelists, and Hamanus Alrihs being duly affirmed,

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on their respective Qualifications did declare, that the contents of the above Certificate were true.

“*Sworn and affirm’d*

“*Before me, this 15th*

“*of February, 1737, 8.*

“*WILLIAM ALLEN.*”

(From the American Weekly Mercury, No. 947. Feb. 14 to Feb. 21, 1737, 8.)

“AS no other Motive excited me to take notice of *A. B.*’s Remarks on the Tryal of *Dr. Jones* and *others*, but what proceeded from the Principles of Charity and Benevolence; so I could not avoid engaging on the side of Mercy and Justice, in opposition to such as would Advocate for Cruelty and Oppression; and when their virulent Efforts could not prevail to deprive Men of Life, would bid defiance to establish’d Rules, and scorn the ordinary Dispensation of Justice; and vent their Spleen on all concerned in the Administration of Clemency; and shew their earnest endeavors to debar them of Liberty; such an Arbitrary and Malevolent disposition of Mind, in my Opinion (not for the sake of any private Person or Concern, but for the Welfare, Comfort and Security of every one’s Life and Liberty) ought to be abhorred, and totally quelled and banished from all Societies: But as we live in a Colony generally noted as well for JUSTICE as MERCY, it’s not to be much dreaded that such Malignant (if any are crept amongst us) will find many Adherents, so there’s no room to doubt but the Doctor and others will be allowed the protection and privileges due by Law, in Consequence of which, and of the natural Right of Self-preservation, I take the Liberty to rescue myself from the Imputation of throwing false and scandalous Aspersions on any one, as asserted by *Mr. F*—*n* in his last *Gazette*.

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“As I bear not the least ill will to Mr. *F——n*, I can but in Charity think he did forget as well what past in Conversation, as he did the Day on which it happened; for on *Friday* (not *Saturday*) he met the Company at the Place and on the Account he mentions, and on that Day, *Friday*, the discourse was had: I think it is almost improbable he should forget the Name *Tackerbury*, then often mentioned, and said to be the Person that had taken upon him to initiate and persuade the young Man to be a Free-Mason, being one of that Fraternity himself, but neither the *Doctor* or *Re——* were such, as the young man well knew, and so it appeared on the Tryal; it’s not reasonable nor credible they could pretend to lead him into such perswasion, or that they said so; especially since *Tackerbury* had long before drawn him into his Snare, and invented the whole Scheme some Months before, as was evidently proved on the said Tryal. Mr. *F——n* also forgets the Subject Matter of his Laughter, the Writing or diabolical Oath, as he calls it, was by the Dr. delivered to and read by him, and not by *Re——*, and thereupon he laugh’d as his manner is, and read the same over and over, and at his request the same was entrusted with him in the Manner and for the Purpose as *C. D.* has observed, which Point as charged by *C. D.* Mr. *F——n* owns, save that after he had communicated and read it to so many, that it grew troublesome, he says he delivered it to a Messenger from the Mayor, who must have been informed of it before; a Circumstance not varying in Substance from what is charged, and therefore cannot be a false Aspersion. But surely if Mr. *F——n* had been in Earnest or so Serious upon the Occasion, as he mentions, he would not have contributed to debauch and corrupt the Minds and Manners of so many by publishing and communicating to them a diabolical Writing.

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“I must by leave, and I hope in point of Justice to myself I may be allowed, with Freedom to declare a truth so demonstrable as can be well attested, That Mr. *F——n* did Salute the young Man by the Name, give a Sign, and congratulate him upon the Occasion; and signified his desire and design to be present at the then proposed Diversion, as is asserted by *C. D.* tho’ some present either forgot or did not hear all that passed, and therefore *C. D.*’s Allegations touching these points are not false nor groundless; but if Scandals are to be inferred from thence, they are not to be imputed to him, nor is it probable that the *Doctor* and *Re——* should proceed in the Manner set forth by Mr. *F——n*, had he expressed his detestation of the Subject as he insinuates.

“But I believe none can think Mr. *F——n* in Earnest, when he says he had a respect for the Lad’s Father, and thought it was a pity his Son should be imposed on, and therefore he followed the Lad down stairs, etc. when in Truth the Lad went out and Mr. *F——n* did not stir from the Room in less than half an hour after, and so no wonder he was gone out of sight:

“But pray, if the kindness he expresses to have for the Father, or the Abhorrence of the Imposition on the Son were real, why did he not (since he had several Days opportunity for it) sooner inform the Magistrate, or advise the Young Man, so as to prevent that Imposition, and the unhappy Consequences that happened in the Cellar? I heartily wish, since he condescended to such an Office *at last*, that he had done it *at first*, that his Information might have turned to some good purpose. But his appealing to several who heard him read this prophane Writing, to witness that his Reading was accompanied with Expressions of Detestation, may possibly imply more of Hypocrisy than Sincerity. And I think it more consistent with the part or duty of a good Man, to conceal

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or destroy so prophane a Writing, than to repeat or publish it to his Neighbours, which in my Opinion shews more of his *pleasure* in it than *detestation* of it, since his so doing could not tend to the publick nor private good.

“I should not be dissatisfied nor find fault with Mr. F——n’s endeavors to palliate his own Conduct, did he not unjustly Charge and Reproach that of others; nor would I presume to say, that his hearty Laughter, which he owns, at the relation given him of the Matters, did any wise argue his Approbation of ’em, or that he desired to be present at the Diversion mentioned, since his Witnesses, more tender of his Reputation than himself, have otherwise certified, etc. Altho’ I am no Lawyer, yet I must beg leave to think, and my weak Reason tells me, such a Negative Assertion cannot be proved: But as I esteem the Characters of those Gentlemen, I must and do suppose they were hurried to Subscribe, etc. before they had time to consider the Day and Time referred to, or the Nature of a Negative Evidence. But I hope the Parties will soon be brought face to face, and then I doubt not of being rescued from the Imputation insinuated, or doing Mr. F——n the least injustice.

“C. D.”

Immediately after the conviction of Dr. EVAN JONES and the Attorney REMINGTON, the latter presented a petition to JAMES LOGAN, President of the Provincial Council, asking for mercy in his case. Action was taken upon the matter at the Council held February 3, 1737. The petition and disposition are as follows:

“A petition of John Remington, Attorney at Law, delivered to the President, was by him laid before the Board and read, setting forth that the Petitioner was unfortunately de-

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luded and drawn into the idle Diversion of performing the Ceremony of making a free Mason, in Order to which a Sport called Snap Dragon was prepared, at which the Petitioner was persuaded to be present; that unhappily some of the burning Spirit used in this Sport was thrown or spilt on the Breast of one, Daniel Rees, which so burnt or scalded him that in a few days after the said Daniel dyed; That Doctor Evan Jones had been indicted as Principle for the Murder of the said Daniel Rees, & by a Jury of the County was found guilty of Manslaughter; That the Petitioner was also indicted as aiding & abetting the said Evan Jones, and altho' no Evidence did or could appear to prove that the Petitioner had any hand in the throwing or spilling the said Liquor on the Body of the said Daniel, or was privy to any Design or Intention of doing harm to the said Daniel, or to any other Person, yet the same Jury had brought in a Verdict of Manslaughter likewise against the Petitioner, which if put in Execution would tend to the utter Ruin of the Petitioner, his Wife, and two small children, & therefore humbly praying that the President & Council would be pleased to grant him a Pardon; Whereupon the Board are of Opinion that the Petitioner should be pardoned the Manslaughter aforesaid, and the burning in the hand, which by reason thereof he ought to suffer; But it being observed that in the Course of the Tryal a certain wicked & irreligious Paper had been produced & read, which appeared to have been composed by the said Remington, who had made the aforesaid Daniel Rees repeat the same, as part of the form to be gone thro' on initiating him as a free Mason; the Board therefore agreed that the Pardon should be so restricted as that it might not be pleaded in Bar of any Prosecution that should hereafter be commenced against the said Remington on account of the said scandalous Paper."

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Dr. EVAN JONES evidently received his well merited punishment. It is not known whether any subsequent action was ever taken against REMINGTON in regard to the said "scandalous Paper." As to TACKERBURY, the third defendant, a communication was sent to BRADFORD, showing that he was a member of the Fraternity; unfortunately no record of this letter can be found. It is noted in No. 946 of the American Weekly Mercury as follows:

"The Letter signed BOAZ giving an account of Tackerbury's being a Freemason, must be omitted this week."

A further illustration of the vindictiveness of BRADFORD and his abettors at this time in their crusade against FRANKLIN and the Freemasons, and to what straights they went in seeking to cast obloquy upon the Masonic Brotherhood, will be seen from a notice in No. 946 of the American Weekly Mercury, February 7 to 14, 1737-8, relating to a band of negro thieves who are here called a Lodge of Free-Masons.

An account of the REESE tragedy, together with FRANKLIN's alleged participation in it, and the subsequent acrimonious controversy in the local press, in due time came to the notice of FRANKLIN's relatives in Massachusetts, and caused much concern to his mother. Letters were written to him by the family, asking for an explanation regarding his connection with the Masonic Fraternity, and setting forth the worry this matter was causing his mother.

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These letters were a source of considerable worry to FRANKLIN, as the different entries in his Common-place Book show. Thus, upon one page, we find:

“Unless she will believe me when I assure her thay they are in general a very harmless sort of People; and have no principles or Practices that are inconsistent with Religion or good manners.”

Upon another page we find:

“As to the Freemasons I know of no way of giving my Mother a better Opinion of them than she seems to have, at present (since it is not allowed that women should be admitted into that Secret Society). She has, I must confess, on that account, some reason to be displeas’d with it, but for any thing else, I must entreat her to suspend her Judgment till she is better inform’d (and in the meantime exercise her charity, as I do of the with regard to the Arians & Arminians she seems so angry with, of whom I know as little as she of the Freemasons, and have thereby.)”

Facsimiles of these two entries are shown upon pages 121 and 124.

From these various thoughts and memoranda jotted down upon the pages of his blotter, FRANKLIN finally constructed the letter to his father, JOSIAH FRANKLIN, sent under date April 13, 1738. As this letter is the only one, so far as known to the writer, excepting the PRICE correspondence, which has come down to us, wherein FRANKLIN makes mention of Freemasonry, it is here reproduced in full:

“HONORED FATHER: “Philadelphia, 13 April, 1738.

“I have your favors of the 21st of March, in which you both seem concerned lest I have imbibed some erroneous

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opinions. Doubtless I have my share; and when the natural weakness and imperfection of human understanding is considered, the unavoidable influence of education, custom, books and company upon our ways of thinking, I imagine a man must have a good deal of vanity who believes and a good deal of boldness who affirms, that all the doctrines he holds are true, and all he rejects are false. And perhaps the same may be justly said of every sect, church and society of men, when they assume to themselves that infallibility which they deny to the Pope and councils.

“I think opinions should be judged of by their influences and effects; and if a man holds none that tend to make him less virtuous or more vicious, it may be concluded he holds none that are dangerous; which I hope is the case with me.

“I am sorry you should have any uneasiness on my account; and if it were a thing possible for one to alter his opinions to please another, I know none whom I ought more willingly to oblige in that respect than yourselves. But since it is no more in a mans power to think than to look like another, methinks all that should be expected of me is to keep my mind open to conviction, to hear patiently and examine attentively whatever is offered me for that end; and, if after all I continue in the same errors, I believe your usual charity will induce you to rather pity and excuse, than blame me. In the meantime your care and concern for me is what I am very thankful for.

“My mother grieves that one of her sons is an Arian, another an Arminian. What an Arminian or an Arian is, I cannot say that I very well know. The truth is that I make such distinctions very little my study. I think vital religion has always suffered when orthodoxy is more regarded than virtue; and the scriptures assure me that at the last day we shall not be examined what we *thought* but what we *did*;

Franklin as a Freemason

and our recommendation will not be what we said, Lord! Lord! but that we did good to our fellow creatures. See Matt. XXV.

“As to the freemasons, I know no way of giving my mother a better account of them than she seems to have at present, since it is not allowed that women should be admitted into that secret society. She has, I must confess, on that account some reason to be displeased with it; but for anything else I must entreat her to suspend her judgment until she is better informed, unless she will believe me when I assure her that they are in general a very harmless sort of people, and have no principles or practices that are inconsistent with religion and good manners.

“We have had great rains here lately, which, with the thawing of snow on the mountains back of our country, have made vast floods in our rivers, and, by carrying away bridges, boats, &c., made traveling almost impractical for a week past, so that our post has entirely missed making one trip.

“I hear nothing of Dr. Crook, nor can I learn any such person has ever been here.

“I hope my sister Jenny’s child is by this time recovered. I am your dutiful son. “B. FRANKLIN.”

This letter was at once answered by both FRANKLIN’s mother and father; again referring to his Common-place Book we find the following draft of letter in reply:⁴⁷

“HON. FATHER,

“I received your kind letter of the 4th of May in answer to mine of April 13th. I wrote that of mine with design to remove or lessen the uneasiness you and my Mother appear’d to be under on account of my Principles, and it gave me great Pleasure when she declar’d in her next to me that she approved of my Letter and was satisfy’d with me.”

⁴⁷ This letter has never been published.

~~Dear~~ Hon Father

I received your kind letter of the 4th of May in answer to mine of April 13. I wrote that of mine with a Design to remove or lessen the Unexpressed ^{my Mother} you, appeared to be under Account of my Principles; and it gave me great Pleasure when she declar'd in her next tome that she was now satisfied with me: and approved of my Letter &c.

FAC-SIMILE FROM FRANKLIN'S COMMON-PLACE BOOK.

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During this year, two other items of Masonic interest were published by FRANKLIN, both appearing in the Pennsylvania Gazette, No. 480, February 15 to 21, 1737-8. One relates to the Masonic lodge in New York, the other one tells of a Masonic celebration in Charlestown, South Carolina, where Freemasonry had been introduced as early as 1731 or 2, by Brother THOMAS WHITEMARSH, a partner of FRANKLIN and fellow member of St. John's Lodge, who had gone to Charleston, to set up a press and establish a branch printing office.

On the following St. John the Baptist's Day, June 24, 1738, JOSEPH SHIPPEN was chosen Provincial Grand Master, and appointed Brother PHILIP SYNG Deputy; and Dr. THOMAS CADWALADER and THOMAS BOUDE were chosen Grand Wardens, and it is so noted by FRANKLIN in his Pennsylvania Gazette, No. 499, June 29 to July 6, 1738.

During the next year, 1739, we find no notice of the local Lodges. There are, however, two reprints from London, one relating to the burning of a Freemason in Rome, the other to the appointment of LORD RAYMOND as Grand Master. Nor is there any notice of local import during the year 1740.

The fact of these omissions must not be taken as any proof of decadence in Freemasonry or any lack of interest in the Craft by FRANKLIN. These were troublesome times. There was a controversy in the Assembly about an increase of a paper-money-

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issue. Then we have the outbreak of a war with Spain, and political internal troubles, in all of which FRANKLIN was an active factor. As a matter of fact, it was one of the most unhappy periods in the early history of Philadelphia. Discontent, wars, rumors of wars, pestilence, famine and distress among the poor, and dissensions among the rich.

Before passing what may be called the gloomiest period of the Grand Lodge of Pennsylvania, Moderns, it may be well to note the founding of the Charity School in 1740, which it is claimed was the real origin of the University of Pennsylvania. FRANKLIN was in this as well as the subsequent movement for higher education, which materialized a decade later.

The original memorandum relative to the beginning of the building, which stood on Fourth Street below Arch Street, is in the Collection of the Historical Society of Pennsylvania. It is in the handwriting of Brother EDMUND WOOLEY, and sets forth that in 1740 he drew the plans, and on June 14th staked out the foundations of the house. This unique account is here reproduced in facsimile. (See opposite page.)

This charitable movement to establish free schools in the Province was strenuously opposed in some quarters as it was held to be a mere scheme of the Freemasons. One of the chief opponents was CHRISTOPHER SAUER, the erratic Germantown printer, who so bitterly objected to this school system, to further arouse the German element against the scheme, beside

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the notices in his paper and almanac, writes to
CONRAD WEISER, the Indian interpreter:

The 1740 July 14
 The Charity Schoolhouse Dr To Draining
 Drafts and Bill of Lantling - 1⁰⁰ 00
 To Cash for a letter from brother Bader
 brother & in the Charity with John Bader 10⁰⁰ 10
 To 2 days seeking timber at monco^r 10⁰⁰ 00
 To Cash for Expenses at the same time 0⁰⁰ 12⁰⁰ 4
 To 1 day going to Gloster 2⁰⁰ 8⁰⁰ 00
 To 1 day getting subscriptions 0⁰⁰ 5⁰⁰ 00
 To 1 day - - a 5⁰⁰ 00
 To 1 day - - a 15⁰⁰ 00

FAC-SIMILE OF ACCOUNT CONNECTED WITH THE FOUNDING OF THE CHARITY
SCHOOL FROM THE JOURNAL OF BROTHER EDMUND WOOLEY.

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“The people who are promoters of the *free* schools are *Grand Masters* and *wardens* among the Freemasons, their very pillars.”

What greater compliment than this could have been given to the Freemasons of that day! The crotchety German printer intended the above as a disparagement; time has proven the contrary.

That the Grand Lodge, however, lived through this trying period is shown by the fact that on June 25, 1741, the Brethren met in the regular manner, and held an election for Grand Officers to serve during the ensuing Masonic year. This is noted by FRANKLIN as follows:

“Yesterday, at a Grand Lodge of FREE and ACCEPTED MASONS, held for the Province of *Pennsylvania* in the *Indian King*, in this city, Mr. *Philip Syng* was chosen GRAND MASTER for the year ensuing; Mr. *Thomas Bounde* DEPUTY GRAND MASTER, and Mr. *Lambert Emerson* and Dr. *Thomas Bond* Grand Wardens.”

FRANKLIN, who had entered public life in 1736, was appointed Postmaster General in 1737, and between his private business, official duties, bookstore, almanack, private ventures, library, Union Fire Company, associations, Junto, and last but not least, his Lodge, could give but little attention to the minor particulars of his newspaper, except an occasional editorial. The management of the paper was left almost entirely in the hands of his assistants, who were not Masons, and had no interest in publishing the annual proceed-

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ings. This fact may possibly account for the lack of local Masonic news in the *Pennsylvania Gazette* of those years.

FRANKLIN, who sought entrance into public life, the better to further his favoring fortunes, was chosen clerk of the General Assembly in October, 1736. In his *Autobiography* he makes no secret of the reasons for wishing the office; he says:

“Besides the pay for the immediate service as clerk, the place gave me a better opportunity of keeping up an interest among the Members, which secured to me the business of printing the votes, laws, paper money and other occasional jobs for the public, that on the whole were very profitable.”

After the scurrilous publications printed in BRADFORD's *American Weekly Mercury* early in 1738, there appear to be no references to the Craft, or items of Masonic import in FRANKLIN's *Pennsylvania Gazette*, except the three above noted. The last of these appeared June 25, 1741, announcing the election of Brother SYNG as Grand Master. During the next eventful fourteen years no mention whatever is made to the Craft either in the reading or advertising columns.

That FRANKLIN, however, still maintained his interest and prominence is shown by the following entry in the Records of the First Lodge (St. John's) in Boston:^{47a}

^{47a} Proceedings of Grand Lodge of Massachusetts, 1733-1792, p. 390.

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“WEDNESDAY, MAY 25th., 1743. Being Lodge Night the following Brethren Met.

“The R^t. Worship^l Bro: H: Price M. pro:

Bro: Benj: Franklin of Phila. etc.”

From the fact that no notice whatever was made in public print of FRANKLIN's appointment as Provincial Grand Master in 1749, or the succession of WILLIAM ALLEN to the same office in 1750, leads the writer to conclude that this omission was by special action of the Fraternity, who did not want publicity given to their internal affairs under any conditions, the members being notified by “Tickets” at the hands of the Tyler, as appears by the minute book of the Tun Tavern Lodge. This opinion is further strengthened by the fact that in the extended account of the public dedication of Freemason Hall in 1755, not a single participant is mentioned by name in the public prints of the day.

How active a man FRANKLIN was during this period of his eventful life, is shown by the fact that, in addition to filling the position of Postmaster, clerk of the Assembly and other duties, he was appointed and served as a Justice of the Peace, and in

1741. together with JAMES PARKER, established a branch printing office in New York.

1742. invented the Franklin Open Stove.

1743. issued “Proposals for Promoting Useful Knowledge Among the British Plantations in America” which resulted in the formation in the

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same year of the American Philosophical Society, of which he became the Secretary.

1744. published an "Account of the newly invented Pennsylvania Fireplaces."

1745. began his experiments in electricity.

1747. propounded his celebrated theory of electricity.
published "Plain Truth," in which he exhorted his fellow citizens to bear arms in self defense.

1748. was chosen a member of the Council of Philadelphia.

1749. was appointed Provincial Grand Master of Pennsylvania and retired from active business as a printer.

On September 23, 1743, the Right Honorable JOHN WARD, Grand Master of England, nominated THOMAS OXNARD, Esq., Provincial Grand Master of all North America, who, on the tenth of July, 1749, appointed BENJAMIN FRANKLIN Provincial Grand Master of Pennsylvania, with authority to appoint other Grand Officers, hold a Grand Lodge, issue warrants, etc.

On the 5th of September, 1749, the first Grand Lodge under this warrant was held at the house of Brother HENRY PRATT, the "Royal Standard," on Market Street near Second, Grand Master FRANKLIN having appointed

Dr. THOMAS BOND, Deputy Grand Master.

JOSEPH SHIPPEN, P. G. M., Senior Grand Warden.

PHILIP SYNG, P. G. M., Junior Grand Warden.

WM. PLUMSTEAD, P. G. M., Grand Treasurer.

DANIEL BYLES, Grand Secretary.

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It will be noted that all of FRANKLIN's appointments, with a single exception, were members of old St. John's Lodge and the first Grand Lodge.

Among the important actions taken by this Grand Lodge at their first regular meeting under this warrant, was the granting of a warrant to Brother JAMES POLGREEN and others for a new Lodge to be held in Philadelphia. This document was signed by "WILLIAM LORD BYRON, Baron of Rochdale, in the County of Lancaster G. M."

This Lodge, whose Lodge ledger⁴⁸ with a roll of membership has fortunately come down to us, for a time was known as the "First" Lodge, as its charter was the first granted under this new warrant, but as a matter of fact St. John's Lodge was number one. "First" Lodge, however soon became number two, while the Tun Tavern Lodge stood third upon the roster of the Grand Lodge.

WILLIAM FRANKLIN, natural son of BENJAMIN, was made in this Lodge and became an active member thereof.

It was during this term as Provincial Grand Master that FRANKLIN published his "Proposals relating to the Education of Youth in Pennsylvania" which led to the formation of the College (afterwards the University) of Pennsylvania.

⁴⁸ This Ledger of Lodge No. 2 is now in the Library of the Grand Lodge of Pennsylvania, Masonic Temple, Philadelphia; also one of the aprons and sashes worn by the members.

Right Worshipful Brethren

My dear Brethren,

I have the honor to acknowledge the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
Your obedient servant,
J. J. [Signature]

George B. [Signature]

From

W. H. [Signature]

1735

W. H. [Signature]

W. H. [Signature]
W. H. [Signature]
W. H. [Signature]

W. H. [Signature]
W. H. [Signature]

It will be noted that all of FRANKLIN's appointments, with a single exception, were members of old St. John's Lodge and the first Grand Lodge.

Among the important actions taken by this Grand Lodge at this time, the regular meeting under this warrant, was the granting of a warrant to Brother James Peterson and others for a new Lodge to be held in Philadelphia. This document was signed by "WILLIAM JOHN BRONX, Master of Lodge, in the County of Lancaster G. M."

This Lodge, whose Lodge number* was a part of membership has fortunately come down to us, for a time was known as the "First" Lodge, as its charter was the first granted under this new warrant, but as a result of the St. John's Lodge was number one, "First" Lodge, however soon became number two, while the Two Tavern Lodge stood third upon the roster of the Grand Lodge.

WILLIAM FRANKLIN, natural son of BENJAMIN, was made in this Lodge and became an active member thereof.

It was during this term as President of the Grand Lodge that FRANKLIN presented the "Proposals relating to the Education of Youth in Pennsylvania" which led to the formation of the College (afterwards the University) of Pennsylvania.

* The Lodge of John Smith is listed in the Library of the Grand Lodge of Pennsylvania, Western District, Philadelphia. This one is the oldest and seems to be the original.

Richt Vorſichtful Brethern

These accompaniments are, brother, 11th years standing, by whom we present you our love and respects, hoping that all will prosper in the *Memorable* Christian *Health* and *happiness*.

Having a due regard for our Brother, Mr. James, thinking the Power thing, better, than will
 accept him, your note has given him the strong Support of Calvary and appeared to me worthy of your request, unless weersidered.
 Which we doubt, he being regularly admitted, and known as a Member of our Society. — We therefore desire you to let him withdraw
 services in our Year 33rd, unless we shall inform us how matters and contraria may opportunity to return the kindest thing

Doctro Brethren

From
The Lodge at Ruisseau du Longue Allee
Chailas des Pins 12.

5756,

J: Allcocke Secretary
(P^r.)

Our Loving Brothers and
 and Sisters Friends

William Smith Mages

Wm. Lundberg
S. Warden.

William Griselin J. Warden

The Master, Wardens and Brethren of
Gang Confinment, Scotland

Franklin as a Freemason

The Trustees of the new movement met on Monday, November 13, 1749, for organization; among the number were seven members of St. John's Lodge, all of whom had served as Grand Masters of the Provincial Grand Lodge; viz: WILLIAM ALLEN, THOMAS BOND, BENJAMIN FRANKLIN, THOMAS HOPKINSON, JAMES HAMILTON, WILLIAM PLUMSTEAD and PHILIP SYNG, of whom Provincial Grand Master Brother BENJAMIN FRANKLIN was elected as first president of the Board of Trustees at that meeting.

That the Subordinate Lodges of Pennsylvania were not dormant during this period, is shown by the fact that there were three regular constituted Lodges working in Philadelphia at that time, beside one or more clandestine ones, these facts being shown to us by the minute book of the Tun Tavern Lodge which met at the Tun Tavern on Water Street.

This book, the oldest American Masonic minute book known, commences June 28, 1749 and ends June 27, 1755. A complete facsimile copy of this book is now in our possession. It was, however, not the first or earliest minute book of the Lodge, as the entries upon the first page refer to work done at previous meetings.

During the course of the year when the Brethren of the Tun Tavern Lodge heard of the appointment of Brother FRANKLIN as Provincial Grand Master, wishing to be absolutely regular, at the meeting on

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August 29, 1749, the following motion was made by Brother Mullen:

“That a petition be sent to Mr. Benjamin Franklin, Provincial Grand Master of Pennsylvania, to grant us a deputation under his sanction.”

The Worshipful Master, Brother GRIFFIN, thereupon appointed Brothers VIDAL, CORFFE and MULLAN to draw up the same, and to present it. (See page 135.)

The petition was doubtless presented and acted upon at the meeting of the Grand Lodge in the following September. No report from the Committee, however, appears upon the minutes.

FRANKLIN's term as Provincial Grand Master was of short duration, as, at the Communication of the Grand Lodge, held March 13, 1750, WILLIAM ALLEN, Esq., then the Recorder of the City of Philadelphia, presented to the Grand Lodge a commission direct from the Grand Master of all England, appointing him Provincial Grand Master, which was recognized, and he appointed BENJAMIN FRANKLIN Deputy Grand Master, which position he retained even after his departure for England in 1757 as the Agent of the Assembly, to present a petition to Parliament and to urge the rights of the Province.

In the minutes subsequently quoted, dated November 17, 1760, his name is entered “FRANKLIN Esq. P. G. M. of Philadelphia.” In England the appointment of Provincial Grand Master is vested in the

Franklin as a Freemason

At a Lodge held on Monday the 29th Aug^r. 1749
at the Tun Tavern in Water Street Phila.

Present Bro^r. Griffin M^r:

Vidal S: W

Swan S: W

Murray Sec.

Members present

Visiting Brothers

Bro ^r . Mullar.	Bro ^r . Coffe	Bro ^r . Flanagan
Davis	Ors	Parker
Wright	Wodales	

Proceeded to Business

Mr. Parker being Baloted for the Preceding Lodge was
accordingly this Night made in due Form

Bro^r. Mullar. mov'd that a Petition be sent to Mr. Benj^t
Franklin Provincial Grand Master of Pennsylvania
to grant us a Deputation under his Sanction
the Master appointed Bro^r. Vidal, Coffe, & Mullane
to draw up the same, and to present it

Ten o'Clock Lodge Clos'd

At a Lodge held on Wednesday the 6th Sept^r. 1749.
at the Tun Tavern in Water Street Phila.

Present Bro^r. Griffin M^r:

Swan S: W

Wright S: W

Murray Sec

Visiting Bro^r. Cummins

No Business done; Ten o'Clock Lodge Clos'd

MINUTES OF THE TUN TAVERN LODGE, SHOWING PETITION TO FRANKLIN
AS PROVINCIAL GRAND MASTER FOR A "DEPUTATION UNDER HIS SAN-
CTION," A. D. 1749.

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Grand Master for the time being, and requires no confirmation by the Grand Lodge. This accounts for the summary appointment of WILLIAM ALLEN by the Grand Master.

While FRANKLIN was Deputy Grand Master, he was re-elected to the Assembly of Pennsylvania in 1750, for the fourteenth time. In 1751, he promoted the founding of the Pennsylvania Hospital, serving as clerk and subsequently as president of its Board of Managers.

In April, 1752, he aided in establishing the first company in America for insuring against loss by fire—the Philadelphia Contributorship for the Insurance of Houses from Loss by Fire. It was in June of this year, that FRANKLIN made his celebrated kite experiments and discharged electricity from the clouds. In 1753, he recommended that pointed rods be placed on buildings to prevent their being struck by lightning.

In 1754, at Albany, FRANKLIN presented his celebrated plan for the union of all colonies under one government.

It will be seen—though it may only be a strange coincidence—that all of the many useful institutions which FRANKLIN originated or was instrumental in promoting, date within the periods in which he held an exalted Masonic office.

Referring once again to the old minute book of Tun Tavern Lodge we find that “At the lodge held

Franklin as a Freemason

October 11, 1752," WILLIAM FRANKLIN is present as a visitor.

At the next regular meeting, October 25, 1752, the name of FRANKLIN again appears among the list of visitors, but unfortunately fails to state whether it was father or son. The name of Brother EDMUND WOOLLEY, who did the carpenter work on Independence Hall, and built the steeple in 1741, and hung the bell that proclaimed liberty throughout the land, also appears among the visitors of the old Tun Tavern Lodge.

Two years later FRANKLIN, while on a visit to the city of his birth, attended the Grand Lodge of Massachusetts; viz:

"At the Quarterly Communication of October 11, 1754, at Concert Hall, Benjamin Franklin was present, and his name is recorded in full at the head of the list of visitors (to Saint John's Grand Lodge) on that occasion. This shows the esteem in which the Massachusetts Brethren held our Provincial Grand Master, also that he attended the Boston Lodge whenever opportunity offered." ⁴⁹

The meeting place of the Grand Lodge of Pennsylvania remained at the "Royal Standard" for some years, when the membership increasing it was proposed, early in the year 1752, by some Brethren, after ample deliberation, that it would be to the interest of Freemasonry to have a building exclusively for Masonic purposes. This resulted in the selection of a

⁴⁹ Proceedings of Grand Lodge of Massachusetts, 1871, p. 361.

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site on the south side of Norris (Lodge) Alley, now Sansom Street, 89 feet 9 inches west of Second Street having a depth of 60 feet and a width of 42 feet.

At the meeting, held March 12th, 1752, a committee was appointed for building the "Lodge"; this committee consisted of the following Brethren: THOMAS BOND, P. G. M., WILLIAM PLUMSTED, P. G. M., JOHN WALLACE, RICHARD HILL, EDWARD SHIPPEN, JOHN SWIFT, WILLIAM FRANKLIN, SAMUEL MIFFLIN and DANIEL ROBERDEAU.

A subscription list was also circulated with a gratifying result. The original document has been preserved and is now in our Grand Lodge Library. It is dated March 13, 1754, eight of the contributors being early members of First or St. John's Lodge.

On April 25 of the year (1754), died THOMAS OXNARD, of Boston, who, as Grand Master of North America, had appointed FRANKLIN Provincial Grand Master of Pennsylvania in July, 1749.

FRANKLIN published following obituary notice:

(From the Pennsylvania Gazette, No. 1333. July 11, 1754.)

"BOSTON, July 1.

"On Tuesday last departed this Life, after a lingering Sickness, in the Fifty-first Year of his Age, the Right Worshipful THOMAS OXNARD, Esq., Grand Master of the Ancient and Honourable Society of Free and Accepted Masons in North America: A Gentleman whose Loss is not only deplored by the Fraternity, over which for eleven Years he

Franklin as a Freemason

presided, but by all those who had enjoyed the Pleasure of his Acquaintance. He was an experienced Merchant, an upright Dealer, an affectionate Husband, a tender Father, a sincere Friend, a kind Master. He was free from Bigotry and Enthusiasm, and his Religion, on the Duties of which he constantly attended, was truly Catholick. The news of his approaching Death was received by him with Composure and Resignation; he set his House in Order, and, in Expectation of a better Life, he bore the last Agonies of this with a most Christian Fortitude. Reader, wouldst thou shine in these amiable Virtues, imitate him.

“His Corps was attended to the Grave last Friday by a numerous Train of Relations, of Free and Accepted Masons, Friends and Acquaintances. The Free and Accepted Masons dressed in black, and cloath’d with white Aprons and Gloves, walk’d before in a Procession of two, with the Grand Master’s Jewel, usually worn by him, pendant from the Ribbon, on a tassel’d black Velvet Cushion, carried next to the Corps. Immediately before the Cushion walk’d the Deputy Grand Master, with the Grand Wardens, the past Grand Officers, and other Officers of the Grand Lodge, the Masters, Wardens and Officers of the other Lodges in Town in their Order: All the Masters and Wardens with their Jewels pendant upon black Ribbons. After the Interment, the Fraternity walked before the Relations, and return’d with them to the Mansion House of the Deceased, where they took their leave. The whole Attendance was conducted thro’ a vast Number of Spectators with great Order and Decency.”

The plan for a Masonic building in which all the City Lodges should meet was not approved by all of the Lodges. The plan originated with the Grand Lodge and First (St. John’s) Lodge, and was evi-

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dently endorsed by one of the two remaining Lodges, but was strenuously opposed by the Tun Tavern Lodge, the members of which clung with tenacity to their old meeting place, so redolent with good cheer and associations. Thus among the list of subscribers we fail to find the name of a single member of this Lodge.

Referring once again to the old Lodge book, we find following minutes:

“At a Lodge held ye 27th Decem^r 1754 being the Anniversary of St. John the Evangelist:—

“The Question being put whether, or not this Lodge shall be removed to ye New Lodge lately erected.

“Ballotted for pass^d in ye Negative.”

Six months later, however, at the very last moment better counsel seemed to prevail as is shown by what proved to be the next to the last entry in the book.

“At a Lodge held ye 24th June 1755 at six o’clock in ye morning.

“The Lodge opened and choose all the old officers for ye Ensuing Six Mo^s and adjourned to the Lodge Hall in order to join the procession appointed for this day.”

Fourteen years had now elapsed almost to a day, since the last Masonic announcement appeared in FRANKLIN’S Pennsylvania Gazette. At last in his issue of June 20, 1755, the long silence was broken for an extraordinary occasion:

Franklin as a Freemason

“By Order of the GRAND MASTER,⁵⁰

“THE Grand Annual Feast and general Communication of the FREE and ACCEPTED MASONS, is to be holden in *Philadelphia*, on *Tuesday* the Twenty-fourth of *June*, instant, being *St. JOHN* the Baptist’s Day. All BROTHERS are desired to provide themselves with Tickets (as none can be admitted without them) and to meet that Day, by Eight o’Clock in the Morning precisely at the *Lodge-Room*, in order to attend the Grand Master and his Officers to Church, where a sermon is to be preached by a Reverend Brother; whence they are to return in Procession, to the *Lodge-Room*, where a decent and suitable Entertainment will be provided.

“No Tickets to be given out after Twelve a Clock on Monday next, till which time they may be had of

	“WILLIAM MOORE,	} <i>Stewards.”</i>
	“JOHN SWIFT,	
	“EMANUEL ROUSE,	
“June 20, A.M. 1755,	“JACOB WINEY,	
	“WALTER SHEA,	
	“HUGH DONALSON.	

Tuesday, June 24, 1755, St. John the Baptist’s Day, was destined to be the greatest gala day in the history of Pennsylvania Freemasonry in Colonial times. This was the day set for the dedication of the new Freemasons’ “Lodge,” the first Masonic building in America, the title of which was vested in the three Lodges. At the same time this was the first

⁵⁰ The Pennsylvania Gazette, No. 1382, June 20, 1755 (p. 2). From the wording of this advertisement it would appear that the annual gathering and feast was not an unusual event, but rather one of annual re-occurrence.

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Grand Anniversary and General Communication of Free and Accepted Masons held in the Lodge room in Philadelphia, where the Grand Lodge and the three regular Subordinate Lodges met together at one time; no less than one hundred and thirty Brethren were present upon this festive occasion, at which BENJAMIN FRANKLIN was a prominent factor.

On Tuesday, June 24, 1755, as the old record states “being the Grand Anniversary or Feast of ST. JOHN the Baptist, the Brethren of that most ancient and worshipful Society, the FREE and ACCEPTED MASONS, went in a regular Procession from the *Lodge Room* to attend Divine Service at *Christ Church*, in this city. The Order in which they proceeded, was as follows :

- I. The *Sword Bearer*, carrying a drawn sword.
- II. Six Stewards with white rods.
 - Bro. William Moore } First Lodge.
 - “ John Swift }
 - “ Emanuel Rouse } Second Lodge.
 - “ Jacob Viney }
 - “ Walter Shea } Tun Tavern Lodge.
 - “ Hugh Donaldson }walking two and two.
- III. The Grand Secretary William Franklin, who bore a crimson damask cushion, on which was laid an open Bible.

The Grand Treasurer William Plumsted, Esq., also with a crimson damask cushion upon which was the Book of Constitutions.
- IV. Grand Chaplain Rev. William Smith.

1871

[Faint handwritten notes or bleed-through from the reverse side.]

as they should be aware to the great danger to the two nations.
 Things for the company are now suspending the same, as they had returned.

as in my the house of it. There is a very
 perfect of the same for the house in the house. I have made a list to the
 ground and find there is not for that house in the house of the house.

[illegible]

the authorship given to them in 1792, and engage them to take proper measures for purchasing the said lot, and vesting the proposed building as soon as convenient.

mentally may be. We are in excellent company
mentioned Lucile undertaking, as we think it will not only lead to the celebra-
tion of our brotherhood directly on a lasting foundation and enable us further to

extend our Charity to the Discharged among. However, but also be of general service to the Community.

and prepared to be executed. The Machine agreed to forward the paper to
Samuel H. Miller and John Swift, towards repaying the expense thereof. This

who shall from time to time have the said Building on, and out of, and in
 the House directed by the Minutes inserted in the Minute Book of the p. 4. 1820
 on the 12 day of March 1822. viz. 1st of the first. Money arising from the said
 Building after all expenses are paid in proportion to the several lots
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SUBSCRIPTION LIST FOR BUILDING "THE FREEMASONS' LODGE," IN LODGE ALLEY,—
 THE FIRST MASONIC HALL IN AMERICA.

Franklin as a Freemason

- V. The Grand Master William Allen, Esq., supported by
Bros. Hon. Robert Hunter Morris, Esq. and James
Hamilton, two Brethren of Rank and Distinction.
- VI. The Deputy Grand Master Benjamin Franklin Esq.,
supported in like manner by Bros. Dr. Thomas
Cadwalader Esq. and Thomas Boude.
- VII. The two Grand Wardens.
Dr. Thomas Bond, Senior Grand Warden.
Joseph Shippen, Junior “ “
- VIII. His Excellency John Tinker, Esq., Governor of
Providence.
John Penn, Esq.
- IX. Three Tylers—Carrying Columnes of the three orders
—Doric, Ionic and Corinthian.
- X. The Three Worshipful Masters of the three regular
lodges in this city.
- XI. The two Wardens of the first lodge.
- XII. “ “ “ “ “ second “
- XIII. “ “ “ “ “ third “
- XIV. The three Secretaries of the three Lodges.
- XV. “ “ Treasurers “ “ “ “
- XVI. The visiting brethren walking two and two.
- XVII. The *Members* of the *First*, *Second* and *Third* Lodges,
two and two.
- XVIII. Six Stewards, with their Rods, two and two.
- XIX. The *Grand Master's*, Governor *Morris's*, Governor
Tinker's and others of the Brethren Coaches and
Chariots, empty.

“The whole Number of Masons amounted to 127, who being
all new cloathed with Aprons, white Gloves and Stockings,
and the Officers in the proper Cloathing and Jewels of their

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respective Lodges, with their other Badges of Dignity, made a handsome and genteel Appearance.

“When the Procession came into *Market Street*, both in going to, and coming from the Church, they were saluted by a Discharge of *Nine Cannon* from a Brother’s Vessel, handsomely ornamented with Colours, which lay opposite the said Street, for that Purpose.

“The Procession enter’d the Church in the Order of their March, and the Brethren seated themselves in the Pews of the middle Isle, which were purposely kept empty for them. After which Prayers were read by the Rector, the Rev. Dr. Jenney, and a most excellent and well adapted Sermon was preached by our reverend and worthy Brother WILLIAM SMITH A.M. The Words of the Text were, *Love the Brotherhood, fear God, honour the King*, I. Pet. ii. 17. And the Scope of the Discourse was to Shew that the Observance of these three Grand Duties is not only the Foundation of the ancient Society of *Free Masons*, but of Societies of every Kind. The Preacher therefore first deduced the Obligation to these Duties in a clear and philosophical manner, from undeniable Principles. He then added many engaging Motives to a correspondent Practice, and concluded with an earnest and pathetick Exhortation, first to the Audience in general, and then to the Fraternity of Masons in particular, to consider that in our present critical Situation, our Success and future Glory, as a People, depend on our Regard to Religion, Unanimity among ourselves, and a firm Attachment to our civil Privileges, and to our gracious King, who is the just Guardian of them.—Both before and after Sermon, Psalms were sung suitable to the Occasion.

“After Divine Service was over, the Procession returned in the same Order to the Lodge Room to Dinner; the musical Bells belonging to the Church, and the Band of Musick before



A highly stylized, cursive signature of John Penn. The letters are interconnected with elaborate flourishes, particularly at the bottom where the signature loops back.

GOVERNOR JOHN PENN
GRANDSON OF WILLIAM PENN, WHO PARTICIPATED IN THE DEDICATION
OF FREEMASONS LODGE, JUNE 24, 1755.

Franklin as a Freemason

them, at the same time playing the Tune of the *Enter'd Apprentice's* Song. The whole ceremony was conducted with the utmost Decorum and Solemnity, and, as we hear, afforded great Satisfaction to the Inhabitants in general.

“After Dinner, the following Toasts were drank in the *Masonic* Manner, under repeated Discharges of Cannon, planted in the Square adjoining the Lodge Room.

“1. *The KING and the CRAFT.*

“2. *The GRAND MASTER of England.*

“3. *Our Brother FRANCIS, Emperor of Germany.*

“4. *The GRAND MASTER of Pennsylvania.*

“5. *Our Brother, His Honour the Governor of Pennsylvania.*

“6. *Our Brother, His Excellency John Tinker, Esq., Governor of Providence, returning him Thanks for this his kind Visit.*

“7. *The GRAND MASTER of Scotland.*

“8. *The GRAND MASTER of Ireland.*

“9. *The Several Provincial GRAND MASTERS of North America and the West India Islands.*

“10. *All charitable Masons.*

“11. *All true and faithful Masons, wheresoever dispersed or distressed, throughout the Globe.*

“12. *The Arts and Sciences.*

“13. *General BRADDOCK, and Success to His Majesty's Forces.*

“14. *Prosperity to Pennsylvania, and a Happy Union to His Majesty's Colonies.*

“The greatest Order and Regularity was observed, Chearfulness, Harmony, and good Fellowship abounded, during the whole Time of Meeting; and at Five a Clock in the Afternoon, the Grand Master having closed the Lodge, the Brethren return'd to their respective Homes.

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“N. B. *Before the Lodge was closed, the Grand Master, at the Desire, and in the Name and Behalf of the Grand Lodge, and the Masters and Brethren of the three regular Lodges, offered the following resolution, which was unanimously agreed to:—*

“Agreed:

“That the thanks of this General Communication be given to our Reverend Brother, Mr. William Smith, for his Sermon, preached this day, before the Fraternity of Free and Accepted Masons in this city, and that he be requested to give a copy of the same for the Press.

“William Franklin, Grand Secretary.”

It was further requested that a copy of this sermon might be immediately sent to the press; that this request was complied with by Brother SMITH, and no time was lost by the printer, is shown by the advertisement which appeared in the Pennsylvania Gazette for the following week:

Just published, and sold at the New-Printing Office, in Market street,

(Price Nine-pence.)

A SERMON, preached in CHRIST CHURCH, PHILADELPHIA; before the Provincial GRAND MASTER, and GENERAL Communication of FREE and ACCEPTED MASONS. On Tuesday the 24th of June, 1755, being the Grand Anniversary of St. JOHN, the Baptist.

We know, where Faith, Law, Morals, all began,
All end,—in *Love of God, and Love of Man.* POPE.

By WILLIAM SMITH, M. A. Provost of the College and Academy of Philadelphia.

Franklin as a Freemason

(From the Pennsylvania Gazette. No. 1384, July 3, 1755, p. 3.)

The book was an octavo of 24 pages. The title was as set forth in the advertisement, with the addition of the imprint—

[Philadelphia:]

Printed and sold by B. Franklin, and D. Hall, 1755

It was dedicated by the author:

“To the Right Worshipful. | the Provincial Grand Master Deputy Grand Master, | Grand Wardens, | and | Members of the Grand Lodge, | and to the Masters, Wardens and Members | of the | Three Regular Lodges | of | Free and Accepted Masons, | in Philadelphia, | this Sermon, | preached and published at their request, is | dedicated, | by | their faithful brother and | most affectionate humble servant, | William Smith.”

The following extract from the diary of DANIEL FISHER, who was then serving as a clerk in FRANKLIN's printing office gives an interesting description of that gala day:

“From June 16 to July 10: 1755, employed generally in writing or sorting Papers at the Printing Office, I should observe that on St. John the Baptist Day (June 24) there was the Greatest Procession of Free Masons to the Church and their Lodge, in Second Street that was ever seen in America. No less than 160 being in the Procession in Gloves. Aprons, etc., attended by a band of Music. Mr. Allin, the Grand Master, honoring them with his company, as did the Deputy Grand Master, Mr. Benjamin Franklin and his Son, Mr. William Franklin, who walked as the next Chief Officer. A Sword Bearer with a Naked Sword drawn headed the Pro-

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cession. They dined together elegantly, as it is said at their hall upon Turtle, etc.’’

The success of the Fraternity, and renewed activity incident to the completion and dedication of Freemasons' Hall, again excited the ire of the anti-Masonic element of the day; this broke out in open attacks in different quarters, among others was our old German opponent, CHRISTOPHER SAUER the Germantown printer, who to absolutely crush the Freemasons, as he imagined, published in his German Almanac for 1755, what he alleged was a complete exposé of the secrets of the Fraternity. This was printed in the colloquial style of the period, and was clearly an emanation of his erratic brain. That SAUER's opposition did not have the desired effect, is shown by the names of German Brethren both clerical and secular upon the roster of the Tun Tavern Lodge.

The story of Freemasons' Hall in Philadelphia, the first building in the world to be erected and dedicated to the uses of Freemasonry, is an interesting one, as it had an eventful history. It was a three story brick building, on the south side of Lodge Alley, now Sansom Street, west of Second Street, having a front of 42 feet and a depth of 60 feet. The original subscription list for this Hall is still in existence, and may be seen in the Library of the Grand Lodge of Pennsylvania; a reduced facsimile is here reproduced. It is dated Philadelphia, March 13, 1754, and recites that the movement was inaugurated on the 12th day of



FULL LENGTH PORTRAIT OF BENJAMIN FRANKLIN AFTER A DRAWING
BY L. C. DE CARMONTELLE.

Franklin as a Freemason

March, 1752, by "the Grand and first Lodges." Among the subscribers' names are those of Brothers Past Grand Master BENJAMIN FRANKLIN, Grand Secretary WILLIAM FRANKLIN, Past Senior Grand Warden THOMAS BOUDE, Past Grand Master JAMES HAMILTON, Past Grand Master WILLIAM PLUMSTEAD, JOHN SWIFT, DANIEL ROBERDEAU, EDWARD SHIPPEN and WILLIAM MOORE. The title was vested in the Trustees of the three Lodges at that time meeting in Philadelphia.

The last printed Masonic record relating to this Hall appeared in the Pennsylvania Journal, Thursday, June 19, 1760, No. 915, page 3:

"The members of the Antient and Honorable Society of FREE AND ACCEPTED MASONS belonging to the regular Constituted Lodge No. 3, (called the Tun Lodge) are desired to meet, on Tuesday, the 24th Instant, at 12 o'clock, at the Lodge, to nominate Officers, pursuant to their Bye-Laws, and Commemorate and Celebrate the Anniversary of their pious Patron, Saint John the Baptist. "John Reily,

"Secry."

The banqueting room of this Hall was frequently used for public purposes. It was styled the "Assembly Room," and here the fashionable dancing assemblies of the City were held. These were managed by the élite of society, and no one was permitted to subscribe unless he or she was "highly respectable." In February, 1767, a schoolmaster named GARNER gave a charity concert there. In November, 1770, Signor GUALDO notified the public, that "immediately

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after the races, on December 27, he would give a Vocal and Instrumental Concert at the Masons' Lodge Room." In the year 1777, the Freemasons' Lodge was used as a prison for a number of Quakers suspected of disloyalty to the Colonies in their contest with Great Britain. Twenty-one Quakers were there imprisoned from August 29 to September 10, 1777. At that time it was still publicly known as the "Masons' Lodge." The last official Masonic meeting in the old Hall, was a meeting of the subscribers held Monday evening, February 25, 1782, to consider the final disposition of the Hall and of its affairs. The end came in 1785, when Brothers EDWARD SHIPPEN and JOHN SWIFT, the surviving Trustees, were, by Act of Assembly passed September 5, 1785, empowered to sell the building and lot.^{50a} One-third of the proceeds of sale belonged to the "First Lodge," and the remaining two-thirds to various individual Freemasons. The sum realized for the "First Lodge" was £500. This, in 1793, was made over to the "City Corporation," to form a fund for the purchase of fuel for the poor. Thus passed away the last monument of the existence of "Modern" Masonry in Pennsylvania, which, faithful to the instincts of Freemasonry, in death as in life honored the corner-stone of the Craft—Heaven-born charity.

It is not known to just what uses the building was put after it was sold by the Trustees, until it was

^{50a} 2 Dallas's Laws, p. 333. Recorded in Law Book II, p. 552.

Franklin as a Freemason

finally demolished in 1799, when the Bank of Pennsylvania was built on the lot bounded by Second, Sansom, Dock and Moravian Streets, which in turn was torn down in 1867, and is now replaced by the United States Appraisers' Stores.

Shortly after the great Masonic Celebration, incident to the dedication of Freemasons Hall, in 1755, FRANKLIN was appointed Colonel of an emergency regiment of foot, raised in Philadelphia.

In the following year, 1756, he was appointed by the Governor Military Commissioner, with full power to dismiss and appoint military officers, for Northampton County, Pennsylvania. The same year he also introduced street paving, cleaning and lighting into Philadelphia.

Yet notwithstanding all of his diverse and multitudinous duties, Dr. MEASE, who evidently had access to documents and material now lost to us, tells us in his "Picture of Philadelphia" in 1811:

"As far as the minutes of the Grand Lodge go, Dr. Franklin was never absent from a meeting."

As before stated, FRANKLIN in 1757 went to England in the interests of the Assembly.

From a letter found among the FRANKLIN papers in the American Philosophical Society, it would appear that FRANKLIN was still continued in his position as Deputy Grand Master while abroad, or resumed the office immediately upon his return in 1762. The letter

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from which the following excerpt is taken was written to FRANKLIN by Brother VALENTZ while in Paris; it is dated July 26, 1777. It further shows that even there at that late day FRANKLIN was looked upon as a Grand Master of Pennsylvania. An additional matter of great importance is that this letter gives us the roster of officers of Lodge No. 2, of Philadelphia, for 1762:

“Looking upon you not only as a chief person of our Republican States, but also as Chief of a Certain Respectable order, to which I have the honor of belonging ever since the year 1762. I am a member, sir, of St. John’s Lodge No. 2 in Philadelphia having been raised to the Degree of Master under the Adm: of Wm. Shute, Mr. Emanuel Rouse P:M: John Williams S:W: Robt Carson J:W: Wm. Ghislin Treasurer and Jas. Johnstone Secy: (men which you undoubtedly all know) so that now you have an opportunity of not only saving a man from Destruction in a strange land, which differs from us both in Politick & Religion, but sending back perhaps a useful member to our community whom upon closer Inspection you will find not altogether unworthy perhaps of your Favorable attention,” etc., etc.

FRANKLIN returned to Philadelphia in August, 1762. His stay in our midst however was but a short one, as in November, 1764, he was again sent to England to look after the interests of the Province. This time he remained abroad until May 5, 1775.

It is not known to just what extent FRANKLIN affiliated with any of the English or German Masonic bodies while abroad. The writer has been unable.

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after a long and patient search, to find any official record or documents bearing upon this subject, except the following entry, referred to above, in the minute book of the Grand Lodge of England, wherein it states, under date of November 17, 1760:

“Grand Lodge, at the Crown & Anchor tavern in the Strand Present:

———Franklyn, Esq. provincial grand master of Philadelphia.

———Franklyn, Esq. provincial grand secretary of Philadelphia.”

It is but natural to be supposed that having served as Provincial Grand Master under the jurisdiction of the Grand Lodge of England, that there would be some affiliation with the local Craft during his sojourn in the parent Jurisdiction.

For some reason, FRANKLIN in his writings and correspondence is singularly silent upon the subject of Freemasonry, the only exceptions known to the writer being the PRICE letters of 1734, and the letter to his father before quoted.

There is not a word of mention about his Masonic life to be found in his Autobiography, or in any of his other letters that have come down to us; almost every other subject is touched upon in his voluminous correspondence except such as relate to the Craft.

In October, 1776, FRANKLIN again started for Europe, this time for France as a Commissioner of the Continental Congress. In December, FRANKLIN ar-

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rived in France; he was then in his seventieth year; shortly after which commences his remarkable Masonic career in France.

An interesting incident is told by JOHN JAY, which powerfully impressed many minds, and is supposed to have been one of the chief agencies in the selection of FRANKLIN in his old age, as Minister to France, he at that time still being the most prominent and venerable Freemason in the Colonies. The story is that an old gentleman arrived in Philadelphia shortly after FRANKLIN's return from abroad in 1775, and offered to the Congress, then in session, in good Parisian English, the assistance of the King of France, in stores, ammunition and money. Being asked his name, credentials and other ambassadorial baggage, he drew his hand across his throat and said politely, but positively, "Gentlemen, I shall take care of my head." He disappeared the next day from Philadelphia, and took such good care of his head that the keenest-scented annalists have never discovered a trace of him.

FRANKLIN arrived in Paris in November, 1776, and before many months we find him affiliated with one of the most important Masonic Lodges under the Grand Orient of France. Many of FRANKLIN's French Masonic notices and invitations have been preserved, and are now in the Collection of the American Philosophical Society, and several in that of the University of Pennsylvania. From these we find that

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FRANKLIN was elected a member of the Lodge of the Nine Sisters or Muses (Loge des IX Soeurs) in 1777 or 1778.

According to KLOSS's "History of Freemasonry in France," the historian being the CHEVALIER DE CUBIERES, and an eye-witness of the event:

"On February 7th, 1778, the Lodge of the 'Nine Sisters' enjoyed the distinction of initiating the Philosopher Voltaire. The sponsor was the Abbe Cordier de Saint Firmin. After the ballot had been taken, Voltaire entered the Lodge supported on one side by Benjamin Franklin, on the other by Count de Gebelin. The usual lengthy forms were omitted, the tests being all moral ones," etc., etc.

November 28, 1778, FRANKLIN officiated at a Lodge of Sorrow, held in memory of Brother VOLTAIRE. This was held under the auspices of the Lodge of Nine Sisters (i. e. the Muses), and FRANKLIN is represented as laying a wreath upon the cenotaph on behalf of the Brethren:

In one of the letters in the University Collection it is stated:

"La Dixmerie and others of the Lodge of Nine Sisters, on the 10th of 11month in the year of true light 5779 as a committee, of the Lodge of Nine Sisters urge Franklin in the strongest terms to be present at their public fete to be held on the 29th of the month. Nothing else could give the meeting such eclat."

In the year 1782, FRANKLIN served as "Venerable" (Worshipful Master) of the Lodge.

VÉRITÉ.. UNION.. FORCE..

T.. C.. F..

L.. R.. L.. Des neuf Sœurs,
Est convoquée pour le 20 du 3^{me}
mois D.. L.. D.. L.. V.. L.. 1879
à 10 heures précises. *Chez le Secrétaire*

Vous êtes prié d'y venir augmenter les douceurs
de l'union fraternelle.

Il y aura *Reunion des officiers Diners*
Concerts depuis 7 heures jusqu'à deux
heures de la Banque

Je suis par les N.. C.. D.. F.. M..

V.. T.. H..

& affectionné Frere

Si vous ne pouvez pas assister
au Banquet, vous en don-
nerez avis au Secrétaire
deux jours avant l'Assem-
blée.

Gebelin
Secrétaire D.. L.. R.. L..
Des neuf Sœurs,
rue Poupée Saint-André.

Noubliez point de vous munir de vos ornemens.

NOTICE OF MEETING OF THE LODGE OF THE NINE SISTERS SENT TO
FRANKLIN.

T A B L E A U

DES OFFICIERS ELUS PAR LA R.: L.: DES COMMANDEURS DU TEMPLE, A L'O.: DE CARCASSONNE,

*Pour diriger ses Travaux depuis le 24^e jour du 4^e mois de l'an de
G.: L.: 5785, jusqu'à pareil jour de l'an 5786.*

N.: DE FAMILLE.	QUAL.: CIVILES.	QUAL.: MAÇONNIQUES.
F.: LE DOCTEUR FRANKLIN,	<i>ministre Peni^{on}</i> ~~des Etats-Unis de l'A-~~ mérique,	Vénérable d'honneur.
F.: DE VALETTE,	Conseiller du Roi, Magistrat en la Sénéchaussée & Siège Présidial de Carcassonne,	Vénérable.
F.: ASTOIN,	Avocat au Parlement,	Premier Surveillant.
F.: L'ABBÉ MERIC DE RIEUX,	Prieur de Notre-Dame de Roumanou, Avocat au Parlement,	Second Surveillant.
F.: NICOLAS-ALEXIS ~~DE~~ DE GALLITZIN,	<i>S. Prince de Russie</i>	Ex-Vénérable d'honneur.
F.: SARRAN	Receveur du Canal de Languedoc, au Port de Foucaud,	Ex-Maître.
F.: CAZES,	Avocat au Parlement,	Orateur.
F.: VIDAL DE ST-MARTIAL,	Avocat au Parlement,	Secrétaire.
F.: GOURG,	Procureur au Sénéchal & Siège Prési- dial de Carcassonne,	Trésorier.
F.: DAVID DE LAFAJEOLE,	Conseiller du Roi, son Lieutenant- Particulier au Sénéchal & Siège Prési- dial de Carcassonne;	Premier Expert.
F.: REBOUILH,	Docteur de la Faculté de Médecine,	Premier Maître de Cérémonies.
F.: DAVID DE LAFAJEOLE,	Négociant,	Second Maître de Cérémonies.
F.: BOYER,	Procureur au Sénéchal & Siège Prési- dial de Carcassonne,	Maître d'Hôtel.
F.: THORON,	Négociant,	Second Expert.
F.: GOURG DE MOURE,	<i>Conseiller du Roy</i> <i>au Sénéchal et Siège Présidial</i>	Garde des Secaux, Timbres & Ar- chives.
F.: REIBELL,	Inspecteur des Fourrages du Roi,	Architecte & Vérificateur de la Caisse.
F.: L'ABBÉ GOURG,	Prieur de Notre-Dame de Salsigne, Avocat au Parlement,	Visteur des Malades & Elémosinnaire.
F.: DE NORMAND,	<i>Louyer</i>	Conseur.
VU PAR NOUS, F.: <i>Astoin</i> <i>pl. p.: st.:</i>		

LIST OF OFFICERS ELECTED BY THE ROYAL LODGE OF THE COMMANDERS OF THE TEMPLE, FOR THE ORIENT OF CARCASSONE, to direct the labors from the 24th day of the fourth month of the year of G.: L.: 5785 to the same day of the year 5786.

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In the same year we find him a member of the Order of St. John of Jerusalem. This was one of the so-called higher Degrees.

April 24th, 1785, FRANKLIN succeeds the PRINCE GALITZIN as Eminent Commander or "Venerable d'honneur." Both of the above certificates, signed and sealed, are in the Philosophical Society's Collection.

In 1785, FRANKLIN was elected an honorary member of Lodge of Good Friends at Rouen (Loge des Bone Amis). He accepted the honor and contemplated meeting the Brethren in the Lodge at Rouen. In a letter preserved in the University Collection dated May 18, 1785, the officers of the Lodge express their gratification at FRANKLIN's consenting to become a member. This letter is also signed by the officers, with the seal of the Lodge attached.

Several medals were struck abroad in honor of FRANKLIN's Masonic career, specimens of which are now exceedingly scarce and seldom met with. Two of such medals are known to the writer: one is in the Grand Lodge Library at Philadelphia, engraved by BERNIER; it has upon the obverse the bust of FRANKLIN turned to the left and the inscription:

"Benj. Franklin Minist. Plen^t. Des Etats Unis de L' Amerig.
Sept. MDCCLXXXIII."

(Benjamin Franklin Minister Plenipotentiary from the United States of North America. 1783.)

On the reverse is a temple of the Muses, with nine female figures and the inscription:



Benj Franklin

MINIATURE PAINTED BY THOURON, PARIS, 1782.

Franklin as a Freemason

“De Leurs Travaux naitra Leur Gloire des neuf Soeurs.”

(From out of their labors will arise the glory of the Nine Sisters.)

The other specimen is at Rostock, Germany, belonging to the Grand Lodge of Mecklenburg, and bears the inscription:

“Les Mac.^s. Franc.^s. a Franklin M.^s. De La L.^s. Des 9 Soeurs O.^s. De Paris 5779.”

(The Freemasons to Franklin Master-Mason of the Lodge of the Nine Sisters Orient of Paris, 5779.)

FRANKLIN returned to Philadelphia in 1785, landing September 14th; on the next day he received a congratulatory address from the Pennsylvania Assembly. October 17th, he qualified as a councillor of the City, and on the 18th, was elected President of the Council. October 26th, he was chosen President of Pennsylvania.

When FRANKLIN, ardent Freemason that he was, returned to his native city in 1785, he found that great changes had taken place in this Masonic Jurisdiction during his absence. The Grand Lodge and its Subordinate Lodges, with which he had been so closely associated almost from the very introduction of Freemasonry in the Western World, had ceased to exist, through a train of events over which he had no control. A new Grand Lodge “of the Province of Pennsylvania and the Territories Thereunto Belonging” had taken the place of the old one. A new and

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younger generation was in control of the Masonic field of the now sovereign State of Pennsylvania, and had become a powerful factor in our community. And at the very time when FRANKLIN landed, they were taking steps to declare themselves a Sovereign Grand Lodge, severing all bonds that connected them with the Grand Lodge of England; a movement which was consummated just twelve months later, when the governing body became the present "Grand Lodge of Pennsylvania and Masonic Jurisdiction Thereunto Belonging."

Thus FRANKLIN, in his old age, became virtually, so far as we know, owing to the lack of documentary evidence, an unaffiliated Mason in his own Jurisdiction, and it does not appear upon our present records that he ever had any active official connection with our present Grand Lodge. Although the Brethren belonging to this Grand Lodge were "Ancients," they were very earnest in their efforts to have what was left of the "Moderns" to unite with them as many did. Overtures to that effect were undoubtedly made to FRANKLIN at the time, but probably declined on account of his age, physical ailments and onerous public duties.

For the purpose of bringing *all* Freemasons together and uniting them under one jurisdiction whether they were "Ancients" or "Moderns," a procession and feast was projected by the R. W. Grand Lodge for St. John the Evangelist's Day, December 27, 1786.

Franklin as a Freemason

At the communication of the Grand Lodge, held December 2, 1786, it was "*Ordered*, That as soon as the Committee have finally fixed on the place where the sermon is to be preached, they are hereby required to frame an advertisement, which is to be inserted in the different newspapers, inviting all free and accepted Masons to attend the procession."⁵¹

Pursuant to the above resolution, the following advertisement was inserted in the local newspapers. It will be noticed that this was a general invitation, to affiliates as well as non-affiliates, no distinction being made between "Ancients" and "Moderns."

PHILADELPHIA, December 8, 1786.

ALL FREE and ACCEPTED MASONs are particularly requested to meet on *Wednesday* the 27th instant, (being the Anniversary of St. John the Evangelist) at Mr. *Duplissi's Long-Room*, in Church-alley, precisely at 9 o'clock in the Forenoon, to proceed from thence in Masonic form to St. Paul's Church, where a Charity-Sermon will be delivered for the Relief of the Poor of the Craft, the Poor of the Congregation and the distressed Prisoners in gaol. After the sermon an Anthem will be sung by gentlemen of the Uranian Society.

"By order of the R. W. Grand Master,

"Assheton Humphreys, Grand Sec'yry.""⁵²

The following interesting article was published in the *Pennsylvania Packet*, the leading newspaper of

⁵¹ Reprint of the Minutes of Grand Lodge of Pennsylvania, Vol. I, p. 102.

⁵² The *Pennsylvania Packet*, No. 2464, Wednesday, December 27, 1786, p. 1., c. 1.

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the day, No. 2464, December 27, 1786. The Mr. DUPLISSE, at whose house the Brethren assembled, was none other than Brother PETER LE BARBIER DUPLESSIS, Esq., who for a number of years served as Grand Secretary, and Deputy Grand Master of the Right Worshipful Grand Lodge of Pennsylvania, and who was one of the chief factors in establishing a Sublime Lodge of Perfection in Philadelphia in the latter decades of XVIII Century:

PHILADELPHIA, Dec. 27.

“This being the Anniversary of St. *John's* day, the ancient and honorable fraternity of Free and Accepted Masons have proposed a procession, which we are told, will commence at ten in the forenoon, from Mr. Duplisse's room in Church-Alley, and proceed in usual form to St. Paul's Church; where the reverend Mr. PILMORE at the particular request of the Grand Lodge, will deliver a charity sermon, adapted to the occasion.

“This being the first procession of the Grand Lodge since the declaration of its independency and separation from the *masonic* government and authority of *foreign* jurisdiction, the public attention (observes a correspondent) will very probably be much fascinated and engaged, and, of course, every pains exercised by the managers of ceremonies, to make the procession as respectable as the nature of circumstances will admit, consistent with the *land marks* and *boundaries*, laid down and prescribed by the immemorial *rules* and customs of the ancient *craft*.

“The *Grand Lodge* and its respective officers—the *brethren* of the *subordinate* lodges—the members of the *royal arch*,—and the *knights, princes, sovereigns, and grand inspectors of the sublime lodge of perfection*, where GREAT LIGHT⁵³ from

⁵³ “*Terms which the Sublime Mason will be acquainted with.*”

Franklin as a Freemason

the GRAND EAST, at Berlin, has diffused its extensive RAYS—with their respective jewels and ornamental *badges* and *habits*, must unquestionably afford a most lively variety, and present such a noble scene of order, as we are taught alone to expect from a *venerable* institution, which avows no object but *brotherly love*, and has no other tendency than to soften the disposition and harmonise the heart, and to maintain the welfare and dignity of associated man!

‘Let ill-nature and malice now take occasion (continues our correspondent) to surrender their unworthy prejudices, and blush for blackening an art, the characteristic whereof is merely the peace and happiness of the world. Doth it enjoin a single sentiment incompatible with the public good or interest of individuals So far to the contrary, that it is a system which one may innocently observe by pursuing its designs of harmony and order. ‘Do justice—allow mercy—and love the brotherhood,’ is the amount of that celestial *secret*, against which the impudence of calumny and ignorance have arisen, and the floods of opposition have dashed most violently, and could not shake. For it is founded on an immovable *rock*, hewn out of heaven and eternity, by our *Almighty architect*, when he raised on *masonic* principles, this wonderful globe, & commanded that *master science, geometry* to lay the *rule* to the *planetary* world, and to regulate by its laws the whole stupendous system, in just, unerring proportion, rolling round the central *Sun*! And masonry, resting with conscious security therefore on its own basis, has heard at a distance the mighty tempest roar, and viewed without fear or danger, the fall of kings, the rage of nations, and the crush of states! Indeed she has her descent and lineage from the noblest and best of pedigrees: She sprung from the supreme parent of all things. She is the heiress of *truth* and of *light*, and in short the fair hand-maid of heaven, and purified community!—GOD himself is LOVE—It is the prerogative of

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the saints of glory and man as the inheritor of two worlds, in no shape so nearly resembles the Diety as in the glorious practice and exercise of the generous and liberal affections!"

Well, then, deserves Masonry to be prized! Well deserves sublime Masonry to be embraced and cultivated, that the blazing stars 'and guiding meteors' may illuminate and brighten this western world!⁵⁴

Two Editions of Brother PILMORE's charity sermon were published;—one by ELEAZER OSWALD, Philadelphia, 1787, the second by WILLIAM DURRELL,⁵⁵ No. 19 Queen Street, New York, 1793. The title reads:

“A Sermon preached in St. Paul's Church, Philadelphia, on Wednesday, 27th December, 1786. Being the Anniversary of St. John the Evangelist: For the relief of the poor: Before the Honourable Fraternity of the Free and Accepted Masons of Pennsylvania. By the Rev. JOSEPH PILMORE, Rector of the United Churches of Trinity, St. Thomas and All-Saints.

Η ΦΙΛΑΔΕΛΦΙΑ ΜΕΝΕΤΩ ⁵⁶

Philadelphia/Printed by ELEAZER OSWALD/at
the Coffee House/MDCCLXXXVII.'⁵⁷

⁵⁴ “*Terms which the Sublime Mason will be acquainted with.*”

⁵⁵ Copy in Masonic Temple Library, Philadelphia.

⁵⁶ Let brotherly love continue.

⁵⁷ The only known copy is in the Philadelphia Library, Ridgway Branch.



FRENCH CARICATURE INSPIRED BY FRANKLIN, 1780.

A political travesty upon the evacuation of Philadelphia by the British in 1778. In the background is Philadelphia, before it the stranded frigate "Eagle," upon the shore dissipating Britishers. In the foreground, to the right, the sleeping British lion, upon whom a dog is disporting himself, while a Briton is wringing his hands in despair, while a Yankee is depriving a cow of her horns, and a Frenchman, a Spaniard and a Dutchman are drawing her milk. An allusion to the treaties negotiated by Franklin between the United Colonies and France, Spain and Holland.

Franklin as a Freemason

The dedication, which is of especial interest to us, as it is direct evidence that FRANKLIN was recognized during his lifetime directly as a Mason by the Grand Lodge of Pennsylvania, reads:

“TO HIS EXCELLENCY
BENJAMIN FRANKLIN, Esq.
PRESIDENT OF THE SUPREME EXECUTIVE COUNCIL
OF THE STATE OF PENNSYLVANIA:
A MOST SUBLIME PHILOSOPHER;
THE FRIEND OF HIS COUNTRY,
A GREAT AND SUCCESSFUL ASSERTER OF
LIBERTY, WITH ALL THE RIGHTS
ESSENTIAL TO THE HAPPINESS OF HUMAN
NATURE:
AN ILLUSTRIOUS BROTHER,
WHOSE DISTINGUISHED MERIT AMONG
MASONS
ENTITLES HIM TO THEIR HIGHEST VENERA-
TION;
WHOSE EMINENT AND LONG ESTABLISHED
VIRTUES
ENDEAR HIM TO HIS FELLOW CITIZENS:
AS A SMALL TESTIMONY OF THE
MOST SINCERE AND CORDIAL AFFECTION
THE FOLLOWING SERMON
IS VERY RESPECTFULLY INSCRIBED
BY THE AUTHOR.”

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Upon the preceding page and opposite to the foregoing is the following:

“GRAND LODGE OF PENNSYLVANIA AND MASONIC
JURISDICTION THEREUNTO BELONGING.

“January 2, 1787.

“The Lodge taking into consideration the excellent Sermon delivered by the Reverend Mr. PILMORE, at their request, on the 27th day of December last, being the anniversary of ST. JOHN the Evangelist, unanimously resolved that the thanks of this Lodge be returned to Mr. PILMORE for the same. And conceiving that the publication thereof would be of great utility, and further the benevolent designs of its author, it was ordered that the Committee appointed to arrange the order of that day, solicit a copy of the same for that purpose, as soon as possible:

“Extract from the Minutes,

Assheton Humphreys, G. Sec’yry.”

At the Communication of the Grand Lodge, on January 2, 1787, in addition to a copy of the Rev. Mr. PILMORE, a copy of the prayer of the Rev. Dr. MAGAW was also requested, in order that the same might be printed.⁵⁸

At a Quarterly Communication, held March 26, 1787, it was “*Ordered*, that the Secy. send three COPIES of the SERMON and prayer to every Lodge under the Jurisdiction, and six copies to every Grand Lodge in the UNITED STATES.”⁵⁹

⁵⁸ Reprint of Minutes of Grand Lodge of Pennsylvania, Vol. I, p. 104.

⁵⁹ Reprint of Minutes of Grand Lodge of Pennsylvania, Vol. I, p. 107.

Franklin as a Freemason

Brother JAMES M. LAMBERTON, in his Report on Correspondence for the year 1902, after reciting the above extracts from the minutes, aptly states:

“The dedication of this particular Sermon, at this time, the first one before the newly organized body, was very significant, as was also the motto.”⁶⁰

FRANKLIN’S official life closed in 1788, and he died April 17th, 1790, in the eighty-fifth year of his age; on Wednesday, April 19th, 1790, his remains were borne to their resting place, beside those of his wife, in old Christ Church graveyard, at the south east corner of Arch and Fifth Streets.

The following account of the sad occasion appeared in the *Pennsylvania Gazette*, No. 3126, April 28, 1790.

“*PHILADELPHIA, April 28.*

“The following was the order of procession, on Wednesday last, at the funeral of our late learned and illustrious citizen, Dr. Franklin.—

“All the Clergy of the City, including the Ministers of the Hebrew congregation, before the corpse.

“THE CORPSE, carried by citizens. The pall, supported by the President of the State, the Chief Justice, the President of the Bank, Samuel Powell, William Bingham and David Rittenhouse, Esquires.

“Mourners, consisting of the family of the deceased, with a number of particular friends.

“The Secretary and Members of the Supreme Executive Council.

⁶⁰ Proceedings of Grand Lodge of Pennsylvania, 1902, p. lx.

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“The Speaker and Members of the General Assembly.

“Judges of the Supreme Court and other officers of government.

“The gentlemen of the Bar.

“The Mayor and Corporation of the City of Philadelphia.

“The Printers of the city, with their Journeymen and Apprentices.

“The Philosophical Society.

“The College of Physicians.

“The Cincinnati.

“The College of Philadelphia.

“And sundry other Societies, together with a numerous and respectable body of Citizens.

“The concourse of Spectators was greater than ever was known on a like occasion. It is comouted that not less than 20,000 persons attended and witnessed the funeral. The order and silence which prevailed, during the procession, deeply evinced the heartfelt sense entertained by all classes, of the unparalleled virtues, talents and services of the deceased.

“On Thursday, the 22d instant, the following resolution was agreed to by the House of Representatives of the United States, in Congress assembled :

“ ‘The House being informed of the decease of BENJAMIN FRANKLIN, a citizen, whose native genius was not more an ornament to human nature, than his various exertions of it have been precious to science, to freedom and to his country, do resolve, as a mark of the veneration due to his memory, That the members wear the customary badge of mourning for one month.’

“On Thursday last the Supreme Executive Council of this State resolved to wear morning for one month, in memory of their great and good fellow-citizen, Doctor FRANKLIN.

Franklin as a Freemason

“We hear that the Philosophical Society has unanimously voted a funeral oration, to be delivered by one of their members, in honour of their late illustrious President, Dr. FRANKLIN.”

Thus closed the earthly career of Right Worshipful Brother BENJAMIN FRANKLIN, to whose memory almost universal homage will be paid in the city of his adoption, upon the occasion of the two hundredth anniversary of his birth, the ceremonies virtually closing with the memorial service at the tomb under the direction of the Right Worshipful Grand Master of Masons in Pennsylvania.

Hale in his story of Franklin in France gives the following interesting items of Franklin and Voltaire:⁶¹

“It was at a meeting of the Academy of Science, however, and not at one of the Academy of Letters, that Voltaire and Franklin met in public. The reader sees that they had met in private before. Condorcet gives an account of the scene, but that of Mr. Adams, in his diary at the 27th of April, shows how it appeared to an American:

“ ‘Voltaire and Franklin were both present, and there presently arose a general cry that M. Voltaire and M. Franklin should be introduced to each other. This was done, and they bowed and spoke to each other. This was no satisfaction; there must be something more. Neither of our philosophers seemed to divine what was wished or expected; they, however, took each other by the hand. But this was not enough; the clamor continued, until the explanation came out. “Il faut

⁶¹ Vol. I, pp. 171-3.

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s'embrasser, à la Française." The two aged actors upon this great theatre of philosophy and frivolity then embraced each other, by hugging one another in their arms, and kissing each other's cheeks; and then the tumult subsided, and the cry immediately spread through the whole kingdom, and I suppose, all over Europe, "Qu'il était charmant de voir embrasser Solon et Sophocle! " "

"The last public association of Franklin and Voltaire was on the 28th of November of the same year. Of the curious ceremonial which then took place, at a Free Mason's Lodge in Paris,—the Lodge of Nine Sisters,—its officers afterwards published an account in detail. Greuze, then one of the Court painters, was initiated at the beginning of the meeting, and the Lodge then marched to its hall, to assist in the eulogy of Voltaire. Madam Denis, the niece of Voltaire, accompanied by the Marchioness of Villette, whom he called his 'Belle et Bonne,' and at whose house he died, were then introduced. Brother Lalande, the astronomer, addressed Mme. Denis. Brother Coron delivered an address, and Brother de La Dixmerie read a circumstantial and complete eulogy. After the exordium of this address, the orchestra, led by Brother Piccini, played a touching morceau from the opera of 'Castor,' set to appropriate words, and after the first part of the address, played a similar passage from 'Roland.'

"This method of lighting up a discourse which might else prove a little heavy, has fallen out of use, but might be tried to advantage in another century.

"When the address was ended a clap of thunder was heard, 'the sepulchral pyramid disappeared, great light succeeded the gloom which had prevailed till now, an agreeable symphony sounded in the place of the mournful music, and an immense picture of the apotheosis of Voltaire was disclosed. The picture represented Corneille Racine, and Molière above



Benj. Franklin

MEDALLION BY NINI, 1777.

Franklin as a Freemason

Voltaire as he leaves his tomb. Truth and Beneficence present him to them. Envy pulls at his shroud, in the wish to hold him back, but is driven away by Minerva. Higher up may be seen Fame, publishing the triumph of Voltaire.'

"Before this extraordinary picture, Lalande, Greuze, Mme. de Villette produced crowns, with which they crowned La Dixmerie the orator, Gauget the painter, and Franklin. These three then laid their crowns at the feet of the image of Voltaire.

"After more verses, a contribution, and a subscription-paper, the brethren passed into the banqueting hall, where covers were laid for two hundred guests. The ordinary healths were drunk; and to the first was joined the health of 'the thirteen United States, represented at this banquet by Brother Franklin.' "

In Volume II. Hale further tells us:⁶²

"The Masonic Lodge to which Franklin had attached himself especially, was that known as the Lodge of the Nine Sisters, by which was meant the Nine Muses.

"At the end of November, the Marquis de la Salle writes to Franklin a formal invitation on behalf of the Lodge, the language of which will show the regard in which he was held in France.

"The Marquis de la Salle to Franklin.

"Very Dear and Very Distinguished Brother,—The Royal Lodge of the Nine Sisters, which has the honour to count you as its 'Venerable,' enchanted by a peace which gives repose to a world, while it secures the independence of your country, which ought indeed to name you as its Father, desires to make a formal expression of its joy to you. The Lodge has named

⁶² Vol. II, pp. 228-9.

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a deputation to visit you and felicitate you on this happy occasion, and I have the honor to ask you in its name if you will do me the favour to appoint a day and an hour when your brothers can bring you its homage and its good wishes.

“With fraternal sentiments which I owe you as a fellow mason, with the admiration inspired by the sublimity of your talents and the profundity of your insight, with the respect due to the great statesman and to the benefactor of humanity,

“I have the honour to be

“Your very affectionate servant and brother

“Le M^s de la Salle, Vble. de le L. de IX. Sœurs.

“rue St. Roch près la rue Poissonnière à Paris.”



George W. Kendrick Jr.
Grand Master

The Memorial Service

THE MEMORIAL SERVICE

Thursday, April 19, A. D. 1906, A. L. 5906, was a bright, warm spring day. In the afternoon, the Officers of the Grand Lodge and other Brethren assembled at the Masonic Temple, and proceeded in open carriages, under escort to old Christ Church Grave-yard, at the south east corner of Arch and Fifth Streets.

The Officers of the Grand Lodge present were:

BRO. GEORGE W. KENDRICK, JR.	R. W. Grand Master.
" WILLIAM L. GORGAS . . .	R. W. Junior Grand Warden, Acting R.W. Deputy Grand Master.
" PETER BOYD	Senior Grand Deacon, Acting R. W. Senior Grand Warden.
" JAMES M. LAMBERTON . . .	Junior Grand Deacon, Acting R. W. Junior Grand Warden.
" THOMAS R. PATTON . . .	R. W. Grand Treasurer.
" WILLIAM A. SINN . . .	R. W. Grand Secretary.
" JOHN A. PERRY	Deputy Grand Secretary.
" JAMES W. BROWN . . .	R. W. Past Grand Master.
" J. HENRY WILLIAMS . . .	} District Deputy Grand Masters.
" SAMUEL A. BOYLE . . .	
" GEORGE HALE	
" ADAM H. SCHMEHL . . .	
REV. BRO. FRANK B. LYNCH, D.D.	} Grand Chaplains.
" " ROBERT HUNTER, D.D.	
BRO. JOHN L. KINSEY	District Deputy Grand Master, as Senior Grand Deacon.
" WILLIAM B. HACKENBURG	as Junior Grand Deacon.
" HENRY G. BRUNER . . .	Grand Steward.
" SAMUEL W. WRAY . . .	as Grand Steward.
" J. WARNER HUTCHINS . .	Grand Marshal.

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- “ FRANK M. HIGHLY . . . as Grand Sword Bearer.
“ CHARLES S. BAIR . . . Grand Pursuivant.
“ WILLIAM B. JOSLYN . . . Grand Tyler.

Other Brethren present were JOHN J. ATKEN, DANIEL BAIRD, JR., JESSE J. BARKER, EZRA S. BARTLETT, WILLIAM H. BELLOWES, CHARLES CARY, DAVIS S. CRAVEN, SAMUEL H. DAY, HENRY M. DECKERT, SYLVESTER S. GARWOOD, AMOS H. HALL, GEORGE W. HALL, GEORGE B. M. HIGHLEY, AZARIAH W. HOOPES, HIBBERT P. JOHNS, JAMES E. M. KELLER, SAMUEL P. KELLY, W. FREELAND KENDRICK, ALEXANDER J. H. MACKIE, JAMES McCONNELL, GEORGE McCURDY, ALEXANDER H. MORGAN, M. RICHARDS MUCKLÉ, EDWARD PERRY, I. LAYTON REGISTER, SAMUEL H. RHOADS, WILLIAM A. RHOADS, Z. TAYLOR RICKARDS, MAX RIEBENACK, JULIUS F. SACHSE, EDMUND D. SCHOLEY, HENRY W. SMITH, EDWARD B. SPENCER, THOMAS C. STELLWAGON, JOHN S. STEVENS, EDWARD A. STOCKTON, CARL A. SUNDSTROM, GEORGE J. VANDERGRIFF, G. ELLWOOD WAGNER, JOHN WANAMAKER, JOHN WEAVER, CHARLES F. WIGNALL, J. HENRY WILLIAMS, BARCLAY J. WOODWARD, HENRY C. YOUNG and HENRY Z. ZIEGLER.

The various organizations composing the escort assembled in line on the west side of Broad Street, facing east, and were under the immediate command of Brother Lieutenant Colonel BENJAMIN C. TILGHMAN, JR., Third Regiment, National Guard of Pennsylvania, who acted as Grand Marshal.

The Memorial Service

The column moved at 4 o'clock, P. M., from Broad and Arch Streets in the following order:

Platoon of Mounted Police.

Brother Lieutenant Colonel BENJAMIN C. TILGHMAN,
JR., and Staff.

First City Troop—Captain JOHN C. GROOM.

Battalion of United States Marines from the League
Island Navy Yard.

Battalion of Sailors from the United States Cruiser
“Pennsylvania”—Brother Captain THOMAS C.
MCLEAN.

First Regiment Veteran Corps—Brother Colonel
THEODORE E. WEIDERSHEIM.

First Regiment, National Guard of Pennsylvania—
Brother Colonel WENDELL P. BOWMAN.

Two Battalions of Letter Carriers, Consisting of 840
Men, with Two Bands—WILLIAM B. JOHNSON,
Marshal.

Association of Veteran Volunteer Firemen.

The line of march was south on Broad Street, to Market, passing to the east side of the City Hall; east on Market to Twelfth; south on Twelfth to Chestnut; east on Chestnut to Fifth, where the procession was joined by the members of the American Philosophical Society and the Congressional Delegation, and proceeded north on Fifth to Arch, and east on Arch to Fourth Street, where it halted. A small

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covered stand had been erected upon the pavement on the south side of Arch Street (adjoining the wall of the grave-yard), which was sufficiently large to accommodate the Grand Officers, the Grand Chaplains and a few Brethren.

The Brethren and the members of the American Philosophical Society and the Congressional Delegation took places in the yard, when wreaths were placed upon the tomb of FRANKLIN by the following, including representatives of the Societies to which he had belonged: Right Worshipful Grand Master Brother GEORGE W. KENDRICK, JR., representing the Right Worshipful Grand Lodge of Pennsylvania, F. & A. M.: Commander CAMERON McR. WINSLOW, U. S. N., representing the President of the United States, His Excellency Brother THEODORE ROOSEVELT; Brother BROMLEY WHARTON, representing the Governor of Pennsylvania, His Excellency Brother SAMUEL W. PENNYPACKER, LL.D.; His Honor the Mayor, Brother JOHN WEAVER, representing the City of Philadelphia; Brother EDGAR F. SMITH, Ph.D., Sc.D., LL.D., representing the American Philosophical Society; Provost CHARLES C. HARRISON, LL.D., representing the University of Pennsylvania; Dr. ALOIS BRANDL, representing the University of Berlin; Dr. EMIL WIECHERT, representing the University of Göttingen; Brother WILLIAM HARKNESS, representing the City Councils of Philadelphia; Mr. EDWARD S.



TOMB OF BENJAMIN FRANKLIN, S. E. COR. FIFTH AND ARCH STREETS, PHILADELPHIA
ON THE AFTERNOON OF APRIL 19, A. D. 1906

The Memorial Service

BUCKLEY, representing the Library Company of Philadelphia; BENJAMIN H. SHOEMAKER, M.D., representing the Pennsylvania Hospital; Mr. J. RODMAN PAUL, representing the Philadelphia Contributorship for the Insurance of Houses, and SAMUEL G. DIXON, M.D., representing the Academy of Natural Sciences.

From the United States Cruiser "Pennsylvania," which was at anchor off the Race Street wharf, a salute was fired during the exercises.

A large concourse of people was present.

The R. W. Grand Master, Brother GEORGE W. KENDRICK, JR., said:

We are assembled to-day to pay a tribute of respect to the memory of our Past Grand Master, Right Worshipful Brother BENJAMIN FRANKLIN, who was made a Mason in 1731, was Grand Master in 1734, again Grand Master in 1749, and the only Brother who ever occupied that position at intermediate periods. He was one of the greatest men and Masons that ever lived, and in honoring him we honor ourselves.

We will open our ceremonies with an invocation.

Grand Chaplain Reverend Brother ROBERT HUNTER, D.D., offered the following

INVOCATION

Almighty God, it is in Thee we live, and move and have our being: We recognize and adore Thee as the God of providence and the God of all grace. We

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invoke Thy presence and Thy blessing on this memorial occasion. We thank Thee for the life and service which we commemorate to-day; for all that Thy servant was as a patriot, for all that he did for the maintenance of civic righteousness; for all that he contributed towards laying the foundations of our educational institutions; for his influence in the progress of the arts and sciences; and for his varied and multiplied services in behalf of our city, our beloved country, and for humanity. Especially do we revere his memory at this time as a member of the Fraternity of Freemasons and as his Brethren we gather about his grave to recall his virtues and his services; and as we do so, we pray, O God, that we may emulate all that was noble in his character, and faithful and helpful in his life. May we, like our departed Brother, be enabled so to live as to be a blessing to the generation to which we belong. Let Thy blessing rest upon all Freemasons not only in the Jurisdiction which we represent, but throughout the world. Help us in private and in public life, to have constant regard for those principles of morality, charity and brotherhood to which we have solemnly pledged ourselves; and help us to live here, that in the world to come we may enjoy eternal life. Forgive graciously all our sins, and answer our petitions in Thy tender mercy and love: And may glory be to God on High; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Memorial Service

The R. W. Grand Master spoke as follows :

BENJAMIN FRANKLIN

As in other climes where different religious faiths prevail, the weak, maimed and decrepit approach the sepulchres of the sanctified dead in the hope that the Divine spirit may relieve them of their sufferings, in no less reverent and hopeful mood do we assemble here to-day, that, listening to the discourses upon the life of the great humanitarian whose mortal remains are here interred, we may gather fresh inspiration for renewed effort toward higher things.

As the speakers in their remarks will doubtless draw aside the veil that conceals the past from the present, let us eagerly grasp the view of those principles which shine like a beacon light through FRANKLIN's life, and which still remain as a lamp and pillar of light for the guidance of the pure in heart.

It is for the broad humanity of FRANKLIN's complex life that we especially revere him. Be it philosophy, science, statesmanship or literature, his magic touch made practical use of all his knowledge and education. He never was too high or too low, but always in touch with the people whose interests he made identical with his own. He was peculiarly human.

And so the institution which we represent to-day is a human institution, founded upon the good in humanity, with its sole purpose to promote and in-

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crease that good; and its corner-stone is brotherly love and charity.

It would be difficult to select any one individual who more thoroughly typifies and embodies the spirit of our institution than our Grand Master BENJAMIN FRANKLIN. Able and willing to assist others, slow to criticise, fearless in action, after a life devoted to the promotion of the happiness of his countrymen, when toward its close he met with the framers of the Constitution, our greatest human document, he it was who suggested that a petition for Divine guidance over the deliberations of the Constitutional Assembly be made. As charity is the purpose of Freemasonry so it was FRANKLIN's intention, nobly executed. But when his name is forgotten as a scientist, philosopher and statesman, it will rest in the hearts of Philadelphians for the magnificent and enduring charities which his mind conceived and his generous hand established.

The Great Architect in His wisdom permitted our Brother to erect with his own hands tablets more durable than stone, more lustrous than gold.

R. W. Past Grand Master Brother JAMES W. BROWN delivered the following address:

FRANKLIN AS A FREEMASON AND AS A MAN

If we could speak to the man in whose memory we meet to-day, what words could we find to express the admiration, the respect and veneration we feel for his life, his talents, and services to his country?



THE MEMORIAL SERVICE
APRIL 19, A. D. 1906

The Memorial Service

Two hundred years have passed since the birth of our Past Grand Master, Brother BENJAMIN FRANKLIN, two hundred years of progress unprecedented in the history of the world; progress in the arts, and sciences, in education, in freedom of speech and freedom from prejudice and bigotry; progress in bringing us toward a better knowledge of our relations to Almighty God. No man has contributed more to this world's progress than BENJAMIN FRANKLIN. As a philosopher, scientist, patriot, statesman and diplomat, he contributed his full share. As a scientist, he contributed to the development of the use of electricity, and helped to bring this unforeseen force of nature into the service that it now renders to mankind. He helped materially to found the greatest Nation upon the earth, and lay the corner stone of a Government of free people, where all men are free and equal before the law.

It is not possible, for me, at this time, to consider his career as a patriot or philosopher; I shall confine my remarks to BENJAMIN FRANKLIN as a Freemason and as a man. It is well for us to remember that it was the personality of the man and his kindly dignity of character and simplicity of life, that helped him before the courts of foreign nations when he pled the cause of his country, more than any of the wiles of the diplomat.

He was the founder of several institutions of great merit and lasting usefulness. He became a member

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of the Masonic Fraternity in 1731, an organization which had then existed hundreds of years, whose history dates back to great antiquity. It can not be denied that Freemasonry is the logical successor to the ancient guilds of workmen who built the ancient temples, the magnificent ruins of which are to be found throughout the world, extending back to the building of King Solomon's Temple. It was the depository of the secrets of the arts and sciences and of ancient engineering, when they were taught by word of mouth and handed down from workman to apprentice in the ancient guilds. It was the custodian of the Bible during the dark ages of the world. Founded upon liberality, brotherly love and charity, the principles which it taught of fraternity and the equality of man, appealed to the reason of the broad minded philosopher, and he became one of its disciples and a teacher in the Craft, until he was made Grand Master of Masons in Philadelphia, which is the highest honor that can be attributed to any man in the Fraternity. What influence Freemasonry may have had on the life and character of BENJAMIN FRANKLIN can only be conjectured, but that it did influence him and his contemporaries in the great struggle for American Independence seems beyond a doubt. The immortal WASHINGTON was a devoted Mason, as was LAFAYETTE. Fifty-three of the fifty-six signers of the Declaration of Independence, coming from all the original Thirteen Colonies were Freemasons; nearly all the Gen-

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erals of the Continental Army were Freemasons, and WARREN who laid down his life on the slopes of Bunker Hill was Grand Master in Massachusetts, which was FRANKLIN's native state, and so afterwards was PAUL REVERE of the "midnight ride." History has left us a long roll of distinguished men who were active and devoted Masons, but none shine with greater brightness on the walls of the Temple of Fame, than "WASHINGTON, LAFAYETTE and FRANKLIN." Their names are inseparably connected with all efforts to promote the liberty of men and with the great struggle for American Independence. FRANKLIN never forgot his associations with Freemasonry, and even when he was abroad, pleading his country's cause at foreign courts, he helped to practice the rights of Freemasonry and identified himself with the Craft.

It has been a custom, according to our Ancient Legends, to plant a sprig of acacia or evergreen at the head of every newly made grave, and it is the custom to-day to deposit a sprig of evergreen in the grave of a departed Brother, emblematic of our belief in the immortality of the soul, symbolic of the ever green memory Masons hold for a Brother's life and character.

To-day we have laid on the grave of our departed Brother a wreath, in memory of his life, in admiration of his character and gratitude for his services, and

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in loving remembrance of his strict adherence to the principles of our Fraternity.

After a long and useful life in the service of his country and for the benefit of mankind, he laid down to rest, the rest of immortality.

“Ashes to Ashes, Dust to Dust,
Gone is he whom we deemed great;
Gone, but we believe him
Far advanced in future state;
And he wears a nobler crown
Than any wreath that man can weave him.”

BROTHER PETER BOYD, Senior Grand DEACON, spoke as follows:

Men do not fix the standard of the rose by the dwarfed and worm eaten bud; they do not value the fruit by the immature and unsightly scrub; nor should they measure the dignity and high calling of the ancient Fraternity of Freemasons by the unproductive and unprofitable lives of unworthy members, even though they call themselves by its name. But just as the excellence and perfume of the matured flowers mark the standard of quality for the whole species; just as the perfect and fully ripened fruit displays the possibility of the power that lies within every kindred germ, so the lives of the many great men in every generation, who have travelled the same road that every Freemason knows so well, give to the world some of the light and power that radiate from and are enfolded within the principles that the Fraternity

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holds as its great and eternal secrets. Here in the narrow house appointed for all living, covered by this simple stone, lies the dust of one of the greatest and most eminent Freemasons that has lived since the days when the sacred Temple was reared among Judean hills. As his fame is being sounded far and near, and men come from distant lands to pay homage to his memory, we, who can well understand why his kindly hearted human soul grew with advancing years in the intensity of its devotion to the spirit of the teachings of the Lodge, may be pardoned a momentary and just pride in that we too are Masons.

Therefore, we come at this time away from our accustomed place to stand beside this hallowed grave, and pay our tribute to his name, trusting in our day even as he trusted in his day, that we bear within ourselves the seeds of immortality, and when it pleases the great Architect of the Universe to speak the word, nor time nor space, nor height nor depth, nor death nor grave, shall separate those who are one in spirit, one in hope and one in love.

Brother JOHN L. KINSEY, District Deputy Grand Master, spoke as follows:

BRETHREN AND FELLOW CITIZENS:

A century and sixteen years ago the most notable people of a new Republic gathered at this grave side to commit to earth the body of its foremost citizen,

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a man whose supreme intellect had guided the destiny of his native land in her struggles for self rule, on two continents and in three nations.

How beautiful in the glow of this eventide and befitting in reverend historic association is this spot for his last resting place! Within this enclosure repose the remains of many of his illustrious cotemporaries. Here lies PEYTON RANDOLPH, first President of the Continental Congress, as well as FRANCIS HOPKINSON, one of the signers of the Declaration; lies here, also, ROBERT MORRIS, the self-sacrificed and almost forgotten financier of the Revolution, who pledged all his fortune and his future to support his country's cause in her darkest and most despondent hours, and who now, forsaken by an indifferent people, is left without a monument and with but little more than a passing memory; about us on every hand still endure remnants of the works of that great man whom we have gathered here to honor, as glorious records of his bountiful devotion to the interests of his fellow beings in every line of human progress—be it patriotic—intellectual—physical or moral.

Yonder, as yet undespoiled, is the house in which the deft needle of BETSY ROSS wrought into form his suggestion for our country's flag. At the next corner stands the successor to the Friends' Meeting House—the only open door that welcomed him upon that autumn Sunday morning, when as a weary and friendless boy, he first arrived in this city, which to-day



THE LOAN EXHIBITION OF FRANKLINIANA
(Looking East)

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is claiming here his resplendent citizenship as her richest and most cherished heritage.

Thitherward, a little south of Market Street, between 3rd and 4th, was the house in which he passed in pain the closing years of his life, and in which he died upon the 17th of April, 1790.

To the south is Independence Hall, wherein he affixed that vigorous signature to the last and most majestic Magna Charta in the history of civil liberty. In another apartment of the same building, still are held the meetings of the oldest of our learned societies, the American Philosophical Society, which was first initiated solely as he had devised it, and under whose auspices and in the presence of whose cultured and distinguished membership these commemorative ceremonies are being held.

Opposite from this Hall, stately in its Colonial architecture, stood, until 1888, the Philadelphia Library, which, first organized according to his plans, was the primitive inception of that salutary system of free reading which has now grown to be a great American educational institution.

A few blocks further westward is the Pennsylvania Hospital, one of the earliest, if not the first of its kind in this country, conceived and created out of his benevolent instincts; while re-located now beyond the Schuylkill is that magnificent University, which had its humble origin under his acute and far-reaching conception.

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Around us, all else, seemingly, has changed. Indeed, it is the presence of these ashes alone that has stayed the grasping hand of commercial greed from the profanation of these sacred acres, and so may they long, let us entreat, be thus preserved as a hallowed shrine for the pilgrimage of every pure hearted American patriot.

To him, not inadvertently, has been applied the epithet of "many sided." His was the marvellous mind that advanced and adorned whatsoever it touched, whether great or small, simple or sublime.

He was the disciple of common sense—the apostle of applied science—with the power to penetrate beyond appearance into reality—to discern cause in consequence—at once speculative and practical—theoretical but always executive. With him thought and thing were never parted. Man and nature alike were to him but variant manifestations of the same veiled design. He faced nature and her phenomena as facts untinted by sentiment, unmarred by mysticism. He looked on her neither to wonder nor admire, but only to win from her some secret to be utilized for human benefit.

His was a last half of the 19th century intellect set mid way in the 18th. Wisely could Lord BROUGHAM say of him, that if BACON had not unfolded the inductive theory, he would have indicated it, and that too "in language more explicit," and not inaptly did the French Academy of Science in their

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assembled presence command him and Voltaire to arise and embrace as they hailed them "Solon and Sophocles." Better still might they have greeted him alone as a blended Socrates and Aristotle,—literally as great as either,—beneficially as to daily wants,—more useful than both.

Imagine his return at this day, as he wrote to his friend Dr. PRIESTLY in 1780, that he would like to do, to behold the realization of the height to which man's power over matter would be carried by the advance science was then making.

The old world always having more leisure for appreciation of scholastic attainments than the strenuous new, was not slow to recognize his merit, and promptly bestowed upon him her best honors—exclusive St. Andrews and aristocratic Oxford endowing him with their most coveted degrees.

No more picturesque life was there than his, and none was more continuously and actively lived. It was a series of brilliant tableaux—moving through its four score years with all the swift vivacity of a drama.

Truly could BANCROFT say of him,—“He was the greatest diplomat of that age.”

One decade he was in England combating the avarice of the Proprietaries of the Province, and again revisiting it to inspire CHATHAM and Fox with immortal eloquence for repeal of the Stamp Act—returning to the city of his home in time to record his name on the Declaration of Independence—and within

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three months thereafter, at the age of seventy years, sailing for France, and without credit or security negotiating there a loan of three millions of money for the maintenance of the Revolutionary War, and in two years subsequently obtaining that Treaty of Peace and Amity, the moral effect of which was to hasten to victorious conclusion the protracted contest. And then, after having lived a period of more than twenty years in Europe in behalf of the Colonies, returned to Philadelphia in time to take part in the adoption of that Constitution, which time and circumstances had evolutionized from the outlines first formulated by him in Albany in 1754, and later promulgated in the Articles of Confederation.

But outside of all these broader labors and distinctions the prevailing trait in his nature was his specific consideration for the comfort and contentment of his fellows. One has said of him that no human need escaped his attention—another, that a man of greater humanity never lived—and still another contrasts the beginning of his career, when he shared that legendary roll with a woman and her child, to his last official act, wherein as President of the Abolition Society, he signed a petition to Congress for liberation of the slaves.

In perfect harmony with this predominating sentiment of his life in his answer, when urged to procure patents upon some of his most useful inventions, that “as we have benefited by those of others, let them now benefit by ours.”



THE LOAN EXHIBITION OF FRANKLINIANA

(Looking West)

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No marvel is it then, that this Fraternity possessed such charm for him by appealing to this kindly quality in his character, and not strange is it that he found therein a sphere for its active manifestation.

Any phase of this distinguished career would afford a fertile theme for elaborate discourse, but a rigid time limit here precludes.

No better compliment could be paid him than that by one of the Revolutionary Clubs of Paris, which, when the news of his death reached them, crowned the marble bust that adorned their halls with a wreath of oak leaves, the wreath with which the Roman nation honored those who had served their fellows, and had carved upon its pedestal that rugged old Latin word "Vir," for which there is no robust English equivalent by which it can be precisely translatable. Approximately only, can we go to the gifted oracle of our mother tongue to find its definition, where ANTONY says over the body of the dead BRUTUS: "His life was gentle, and the elements so mixed in him that nature might stand up and say to all the world,—This was a man."

Brother JOHN WEAVER, Mayor of the City of Philadelphia, said:

RIGHT WORSHIPFUL GRAND MASTER, AND YOU, MY
BRETHREN OF THE MASONIC FRATERNITY, INVITED
GUESTS, AND GENTLEMEN:

I shall not detain you in an effort to add anything to the eloquent speeches that have been made by the

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gentlemen who have stood upon this stand this afternoon to address you. They have told you what FRANKLIN was as a philosopher, as a statesman, as a scientist, and a man of affairs, and the whole civilized world unites to-day in paying a tribute of respect to the memory of him whose remains lie beneath yonder slab, upon the occasion of the two hundredth anniversary of his birth, and the City of Philadelphia—his city—the City of Brotherly Love—a city that he served, and for which he wrought—a city for which he accomplished more than any other man that ever lived within its borders, and as the Chief Executive of that city—his city—I have desired to place upon his tomb this wreath of oak leaves, as evidence of the tribute that a grateful city for which he worked so nobly, pays to his memory, and I make this prediction, that, as the years roll on, instead of his memory becoming more dim, it shall shine with an ever increasing light until the full glory of his accomplishments shall shine forth as bright as the midday sun.

The R. W. Grand Master then said:

I want to drop just one little sprig among the many wreaths that cover his tomb.

It is a natural wish that sweet flowers should grow upon the graves of those we love. In Paradise, we think, they never wither. God has written manifold and wondrous truths in the stars, but the revelation

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of His love is not less plain in the flowers that are the stars of the earth—

“Emblems of our great resurrection,
Emblems of the brighter, better land.”

We strew them on the body of our Brother, as an apt expression of our affection, and equally of hope and reliance on that beneficence of which they are the unmistakable and eloquent expression.

Grand Chaplain Reverend Brother FRANK B. LYNCH, D.D., offered the following

CLOSING PRAYER

Almighty God, our Heavenly FATHER, we invoke Thy Divine benediction upon us who are here assembled, and upon the Brotherhood throughout the world. We beseech Thee that Thy grace may enable us to emulate the example of all those, Thy servants, who, in their day and generation, have wrought for righteousness in city, state and nation. Especially do we ask that we may have courage to follow the footsteps of the illustrious Brother in whose memory we are gathered this day. As the years go by, may we more and more cherish the truths he taught, the religion he professed, the God he worshiped and the immortality in which he believed and to which he has attained. And so may we be led into all truth here, and at last be brought into Thy presence above; we ask it for Thine Ineffable Name's sake. Amen.

The Officers and Brethren then returned to the Masonic Temple.

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